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NEW YEAR DISCOURSE. BY MRS. BARBAULD.

“Stand still and consider the wonderful works of God.”

THERE are times and seasons when nature, reason, and custom, invite us to pause from our common labours and pursuits, to break our ordinary train of thinking, and to suspend for a while that round of cares, of pleasures, and of business, in which our lives slide away with such wonderful and unfelt celerity. They bid us *stand still and consider*; for though the works of God and his intentions for men are written with so legible a finger that he who runs may read, yet he who runs seldom will read. Absorpt in a continual whirl of busy insignificance, the lives of most of us would glide along with a succession so uniform and unvaried, that we should never be led to any serious review of them, if our time was not dealt out to us in allotted portions, and measured by the stated revolutions of the seasons into separate periods of successive duration. It belongs only to the Supreme Being to consider all duration as one eternal now; to us it must appear in the different lights of past, present, and future. It must become the object of our computation by being divided into certain spaces and bounded by some visible land-mark; nay, it is parcelled out into the smallest divisions, and broken, as it were, to us with our daily bread, that nothing may be wasted. Of these different periods of time the most remarkable is the circle of the year, and it is therefore no less proper than usual to devote the beginning of it to reflection on ourselves and our actions, on God, and on his works. *Stand still*, therefore, that ye may *consider*.

It is usual, and the custom is not without great propriety, to direct a peculiar address to young people on the commencement of a new year; but I would rather, at this time, address myself to you of full and mature age, who have attained the middle period of life. There is a period when nature herself seems to pause, when, arrived at the summit of the hill, and neither impelled forward by the restless ardour of youth, nor as yet precipitated downwards by the weight of years, she *stands still*, and with a commanding glance surveys the whole horizon; she casts her eye back to contemplate the past, darts it forward to anticipate the future; she pauses, reflects, compares, enjoys at once all her powers, stretches at once all her faculties, and then, if ever, displays the true image of a god upon earth. *Stand still*, therefore,

since with you nature stands still. To bid youth stand still is often a vain precept. Impetuous passions, quick desires, and eager wishes, agitate their frame, and spring-tides of blood hurry them along. You might as well attempt to stop the rapid current of a river with your naked hand, as to arrest their career with sentences and maxims. But when the ebb approaches and the tide begins to turn, the flood is suspended in its course, and the lightest leaf will then stand still upon the billowy ridge. And if to stand still be thus natural to your time of life, to consider is not less so. Care and consideration, forethought and anxiety, all these you are naturally inclined to. How often have they diverted you from your sweet sleep and necessary refreshments! Are not your foreheads wrinkled with them even before the time? Have they not taken the place of the smiles and sports and gay fancies that used to surround you? Now, then, turn this disposition to account; now, then, consider not your worldly gains and losses, your worldly views and prospects, but things of infinitely more moment and importance, more worthy to employ a rational mind—the works of God, the order of nature, the state and condition of your own souls. The mind has a wonderful power of assimilating itself to the objects with which it is conversant. If these objects are mean and low, it becomes debased and contracted; if, on the other hand, they are grand and noble, it expands and enlarges itself to fit the size of such exalted contemplations. Just as men who are accustomed to pore over minute and curious trifles, grow very accurate with respect to them, but withal, shortsighted; whereas those whose way of life leads them abroad to notice distant objects, an extensive landscape, ships under sail, the ocean, improve their faculty of sight, and can take in the widest range of vision. Lift up then your eyes, which are so often bent upon the earth, and observe the wonders passing around you. Observe the majestic march of the seasons. How often have you seen summer and winter, seed-time and harvest, succeed each other in regular and beautiful vicissitude. They do not indeed always come as our impatient fancies would have them, for we are too apt to repine. We accuse the lingering summer and the drenching rains, the driving snow and cold easterly blasts, and tremble for our harvests with anxious solicitude, as if we feared upon every little disappointment or irregularity that the eternal order of nature would be broken, and her harmonious chain unloosed. But the seasons still return at their due periods; the winds are not spent with blowing, nor the sun dimmed with shining; the everlasting lamps have not wasted of their oil, and the bosom of the earth is still fair and fresh and fruitful as when she first came out of the hands of her great Creator. Shall all the wonders of nature pass before you, and will you not stop to consider them? Can you avoid admiring that wonderful economy by which every species of plants and animals is preserved, so that not the smallest, as we have reason to think, has been lost in the course of revolving ages? Whose hand, think you, holds the balance, and poises it with so nice a skill that one rank does not press or intrude upon another; that nothing is deficient, yet nothing superfluous, nothing wasted? What more wonderful than that so many kinds of animals should afford food to their fellow-animals, yet the food never fail nor the species ever be destroyed? What more surprising than the continual reproduction of the fruits of the earth from the very bosom of corruption and decay,—than the pliability of the various elements and constituent parts of nature, when we want to fashion and convert them to our use, and their resistless force when they are roused to action in the great convulsions of the globe? What more wonderful than that, in the utmost shock and

fury of fighting elements, their rage does not exceed a certain limit, that the ocean does not swallow up the land, nor the land narrow the mighty ocean? Tell us, you that have seen many days, and who, in the course of them, have been witness to many pompous schemes of man blasted and broken to pieces, and noble families swept away, and the policy of kingdoms utterly changed,—in all the years that have rolled over your heads, tell us, has the sun once forgot to trace his radiant circle through the sky; is there diminution of his light or abatement of his genial heat? Has the earth ever refused to return the seed which was committed to it, with fair increase? Has it not always brought forth grass for cattle, and herbs for the service of man? Has not summer always brought with it its wonted enjoyments, and winter its accustomed comforts? Have ye never stood still to consider and admire these things; or, rather can you ever see them without fresh and growing admiration? Many seasons have passed over *you*, and the stated changes of nature you have long been familiar with; yet which of you ever saw the *new year* without emotions of delight? Which of you can contemplate nature quickening again to life and vegetation after the torpid lethargy of winter, without feeling his heart bound with transport? The frequent sight of any earthly pageant satiates and wearies the eye, but who that is most familiar with the procession of months and seasons can view their returning pomp without new sentiments of admiration? Whom does not the sweet sound of the spring fill with spontaneous rapture? That pleasure, so pure, so innocent, which arises from the grateful impression of the works of nature, is the first that strikes the infant senses, and the last which cheers the gloom and languor of age. Cherish it, therefore, in your hearts; unite it with sentiments of gratitude and piety. Learn to see every thing as the work of God. This sentiment will give animation to the stillest scene, and interest to the simplest. Seek for an increase of knowledge in the wheels that move the great machine, that you may admire with more understanding; for he who knows most and considers most will adore most, and the theme, though obvious, is inexhaustible.

But you have topics to engage your attention more interesting still. Stand still and consider the salvation of God wrought in you and for you. You that have been favoured with many years, can tell of many mercies. You have not lived so long without having many personal and many family blessings to be thankful for. You can speak of dangers escaped, of temptations overcome, of sicknesses healed, and sins forgiven. You can trace back your long line of life and find many blessings in it, which at the time were cutting mortifications; many escapes, which at the time were severe disappointments. How have your characters been brought out by afflictions and mellowed by the various discipline you have been obliged to pass through! Stand still and consider, and when, from the elevated post of observation you now occupy, the various scenes of your life pass in review before you, you will see events in a light in which at the time it was impossible you should see them; you will find yourselves now thankful for scenes in which you once thought it quite enough to be patient; past trials will be present triumphs; you will see that you were led by the hand when you have been ready to think yourselves utterly forsaken. How often has the arrow been turned aside from your path while you were singing carelessly along! How many circumstances can you recollect in which a choice, seemingly casual, has influenced the colour of your future life; in which an unpremeditated meeting, a word dropped accidentally, a train of thought kindled up by some slight and obscure circumstance, has sunk into your

minds, and laid the deep foundations of habit and a course of action ! If in your early years the principles of religion have taken, as I trust they have, deep root in your minds, you are now reaping its comforts. You have found by this time, or you have been little benefited by experience, that they are the best comforts. Many enjoyments and pursuits you once were eager after, begin perhaps to sicken and pall upon your mind ; and you have read the inscription of vanity upon earthly goods, which younger eyes cannot discern ; but have you ever found that the satisfactions of a good conscience are deceitful ? Have the hopes of a future state sunk in their value ?

Lastly, consider the works of God in his providences amongst the kingdoms of the world and in his church. In the course of years you have seen many changes, and can recount to the rising generation a long series of revolutions and events. You have seen the increasing light of science and religion spreading gradually over the world ; a spirit of improvement, a spirit of inquiry, a spirit of humanity, visibly increasing ; the monstrous edifice of superstition, the work of dark ages of cruelty and ignorance, shaken to its very foundations ; and the iron rod of persecution broken. Perhaps you have been able to discern prophecies drawing towards fulfilment, and to catch a glimpse of the happy time when the kingdoms of the world shall become the kingdoms of the Lord and of his Christ. To this country, in particular, his mercies have flowed with such a full and unabating stream, that our happiness is now reckoned by the full period of revolving centuries. Not months or years, but successive generations, have rolled away, blest by law, order, and internal peace, almost without a cloud. Our liberty, that invaluable treasure, has gained by the hard struggle of our ancestors, descended to us like a fair inheritance, sanctified by prescriptive right and the indisputable tenure of long possession, and it concerns our honour now no less than our interest to preserve the precious patrimony. Religious liberty has kept pace with civil. Its principles have been thoroughly canvassed, are well understood, and placed upon the broadest basis.

Can you consider these things, and not see that they are the works of God ? Let worldly politicians confine their speculations to the narrow views of a party ; do you raise your mind to that great plan which is carrying on by the Ruler of the universe, and while you consider every event as his ordinance, this thought, while it will not destroy the interest we take in what passes around us, will effectually repress all corroding anxiety, and soften all our transient disappointments. The works of God are not like the works of man ; every thing which he hath taken in hand will be brought to sure issues ; though *we* may not see it, *posterity* will. Every plan which God has formed for the virtue and happiness of his creatures, will be completed, for he doeth all his pleasure. To associate ourselves, therefore, to his schemes, is the only sure way not to be disappointed in our own wishes.

Consider, then, these things, and when by silent meditation and holy musing a fire is kindled within you, when your hearts are warmed, and your bosoms burn, then speak as well as think of the works of God. Break forth into praise, cry aloud, spare not, lift up your voice as a trumpet, tell the wonders you have seen, tell what you have felt. Be living chronicles of his acts. Upon you is devolved the honourable task of pointing out to the world and to posterity the various passages in nature or in providence which have passed under your observation ; let slip, therefore, no proper opportunity of making known to others that God who has been so richly manifested to you.

Finally, though you are to stand still and consider, you are not always to stand still. These seasons of contemplation are but the rests and pauses in an active life; in this view they invigorate and refresh our strength; but to stand still always would be to live to no purpose. We are called to co-operate with God in his works, by a vigorous discharge of the various duties which lie before us. We are not to content ourselves with being driven carelessly down the stream of time—we must strive and labour to gain the wished-for harbour. Let us be up and doing. A new year is before us. If it please God to spare our lives to the end of it, we have a new scene of action before us. Let us take care to fill, to crowd it with wise and virtuous actions. We may wish ourselves, and wish each other, a happy new year, but this is the only way we can take to make it so. We cannot discover whether this year shall be passed in health and prosperity, or whether it shall be filled with tears and mourning. We do not know whether the arrow is not already gone forth to destroy our dearest comforts; but we can determine it shall be virtuous; this is left to our own option, not made dependent on seasons or changing fortune, and this is all. Have any of your past years been spent in the blank of indolence or the dissipations of folly? Now then another year is offered you, with which to redeem the waste. Let every year be a fairer copy of the last. The preceding pages of your lives have been free from those deep blots which leave an indelible stain on the mind; I well believe it: now then be still nicer in your care; clear your conduct, your temper, your heart, from those little specks and trivial errors which still disgrace them, that they may have neither spot nor blemish, nor any such thing. Then shall this, as I sincerely wish it may to all of you, be a good new year, and this portion of time be reflected on with pleasure when all time and the name of time is lost in the boundless ocean of a happy eternity.

THE MOTHER.

MOTHER! revere God's image in thy child.—

No earthly gift thy parent arms enfold;

No mortal tongue, as yet, the worth hath told

Of *that* which in thy bosom, meek and mild,

Rests its weak head. Oh! not by sense beguil'd

Gaze on that form of perishable mould.

Though first by thee it liv'd, on thee it smil'd,

Yet not for thee existence must it hold.

For God's it is, not thine. Thou art but one

To whom that happy destiny is given

To see an everlasting life begun,

To watch the dawnings of the future Heav'n,

And to be such in purity and love,

As best may fit it for the realms above.

E.

JOURNAL OF A TOUR IN THE SOUTH OF FRANCE, BY THE REV.
S. WOOD.

To the Editor.

SIR,

Marseilles, Nov. 29th, 1827.

I HAVE often thought that they whose lot it is to go abroad are very selfish, if they do not endeavour to make others participate in the pleasure and advantage which they derive from visiting foreign parts. Nor is the force of this observation materially diminished by the great number of books of travels into every practicable region of the globe, which we already possess. In these times of improvement, every country is perpetually presenting something new; and France, especially, is at this moment offering to the eye of the philanthropist a picture which he must delight to contemplate. Besides, men travel with different views and with different tastes; one, with a hammer and a bag at his side, to break rocks and collect mineralogical specimens; a second, with a tin box and a *hortus siccus*, to gather mosses; a third, to criticise statues and paintings; and a fourth, to see the world, and "catch the passing folly as it flies;" and it is very possible that much, which is interesting to the true lover of his species, may pass before the eyes, or assail the ears, of each of these individuals, without his thinking it worth his while to treasure it up and record it for his own or for others' good. I shall, therefore, proceed, without further preface, to present your readers with an abridgment of the Journal which I kept during my late tour through the South of France.

Wednesday, Oct. 3d, left Liverpool for Dublin, where I arrived the next day, and sailed thence, in the evening of Friday the 5th, in the Leeds steamboat, for Bourdeaux. The weather, during our passage, was, upon the whole, pleasant; but the vessel was too crowded to be comfortable. We were seventy-six passengers, besides the crew, which amounted to thirty. Some were going abroad for pleasure and improvement; others for economy; and others for health. It was truly lamentable to see some of the last class, who were evidently so far gone in consumption that they could not survive many weeks. One lady died on the passage, and we committed her body to the waves, for fear of being put under quarantine on our arrival at Bourdeaux. But there seems to be a kind of infatuation, with respect to the chances of recovery from consumption, which is shared both by the patient himself and by his friends. Nothing less than this can account for so many persons, affected in this way, going out with a moral certainty of dying, away from their friends and country.* We made the mouth of the Gironde early on Tuesday morning, and anchored at Pauillac, opposite the Lazaretto, at two o'clock. Here the searching of the vessel, and the examination of our lug-

* To those who have a *reasonable hope* of recovery by removal to a warmer climate, none can be recommended in preference to that of Madeira. I spent two winters there, and neither know nor can conceive of any thing more truly pleasant and salubrious than the temperature which uniformly prevailed. In France, Montauban and Toulouse are decidedly the best places for an invalid to go to. They are drier than Bourdeaux, and warmer than any of the towns in the south-eastern part of this country. How such places as Lisbon and Montpellier should ever have obtained any reputation as resorts for consumptive patients, is one of those enigmas which it is very difficult to explain. I have been at both, and am sure that they are not to be recommended. The climate of the banks of the Loire is mild and soft, but too moist for some constitutions.

gage, occupied so long a time, that we were compelled to remain where we were all night, and did not reach Bourdeaux till the next morning; nor were our troubles even then at an end, for our luggage had to be again examined, and it was not till Thursday noon that we succeeded in rescuing it from the tenacious grasp of the Custom-house officers.

Sunday 14th. There are in Bourdeaux two Protestant churches, the duties of which are performed by three pastors, and one or two *suffragans* or assistants: I this day attended the service at the principal of these, that *aux Chartrons*. I was gratified to see so good a congregation, there being, I should imagine, four to five hundred persons present. The Liturgy, which was read, was that of the Genevan church, and the order of the service was the same,* except that there was singing five times; nor was this in at all a better style than what I had been accustomed to hear in Switzerland. The preacher was a young man, not one of the regular pastors.

15th. Set out from Bourdeaux at eight o'clock in the morning, in the steam-boat, for Blaye, and thence in the diligence for Saintes, where, from the badness of the roads and the wretchedness of the conveyance, I did not arrive till past ten at night, though the whole distance was only seventy miles. The country through which we passed was in general rich, but not particularly interesting. I did not augur very well of the education bestowed upon the children in this part of the world, from the regular chant of the little beggars on the road; but I was glad to see "*Ecole d'Enseignement Mutuel*," (which is what we should denominate a Lancasterian School,) written up in the village of Mirambeau. The next day I procured a horse and a boy to take me to Soujon, on my way to Royan. It was a fine bright October morning; I had a clear blue sky above and a smiling country around me; I was in the full possession of health and strength; and I pressed forward on my way, over

"The vine-covered hills and gay regions of France,"

with a heart as light as if I had left all the cares and troubles of the world behind me. The country was, in many parts, beautiful; yet did the eye look for something which it did not find—for the badness of the roads, the straggling nature of the coppices, the poorness of the hedges, where there were any, and the want of neatness about the farm-houses, proclaimed too loudly, that it was France, not England, through which I was travelling. At Soujon I dismissed the horse and boy, and procured a man to carry my luggage, and to conduct me to Royan, where I arrived at four o'clock. This village is the Margate of Bourdeaux, by the inhabitants of which it is much resorted to in the summer time, especially since the establishment of a steam-boat, which plies regularly between the two places in the bathing season. It contains thirteen hundred inhabitants, of whom half are Protestants and half Catholics; and a most liberal spirit prevails between the members of the two communions. I was here received with the welcome of a Christian and a brother, by my friend Monsieur Jay, (the Protestant clergyman of

* The most common order of the service in the French Protestant churches is the following: a chapter from the Old and another from the New Testament, singing, the Commandments, and the summary of the law from Matt. xxii. 37—40; this first part of the service is conducted by the clerk or a young minister. The pastor then enters the pulpit and begins with giving out a psalm; then the confession of sin, singing, extemporaneous prayer, the sermon, the general intercession, the Lord's Prayer, and the Apostles' Creed; singing, benediction.

the place,) whose acquaintance I had made at Geneva a year before. We had much conversation on the state of the Protestant cause in this part of France, and on religious affairs in general. M. Jay has at present the charge of six churches, at which he preaches in turn; the Liturgy and a printed sermon being read by one of the deacons in the five in which he is not present; but he will soon be relieved from two of these, as the government is going to allow another pastor. The affairs of these six churches, and of six others in the neighbourhood, are regulated by a consistory, consisting of twelve laymen, one from each church, and three pastors; six of the former going out of office every year, after they have chosen their successors. France was divided into consistories at the end of the Revolution, one being generally formed for a district in which there were six thousand Protestants to be found, and to each of these the government generally allows three pastors. But these proportions are of course modified according to circumstances; at Nîmes, for instance, there are fourteen thousand Protestants and five pastors, besides a suffragan and a catechist. The election of the pastors is in the hands of these consistories, subject, however, to be confirmed by the government; but, with this exception, which is seldom of any detriment, each consistory is perfectly independent of any extraneous authority. The lowest sum which a Protestant pastor receives from the government is twelve hundred francs, i. e. forty-eight pounds, a year. Besides this, the commune allows something in consideration of house-rent, and there are contributions from the flock; so that no pastor has less than eighty or ninety pounds a year, and in most places this will go as far as double the sum would in England. At Royan I spent three days, and they are days to which I shall often look back as to some of the happiest of my life. They were occupied in strolling about the town and neighbourhood with my kind host—in inhaling with him the delicious air on the rocks which overlook the mouth of the Gironde—in looking over his library—and conversing with him on a great variety of subjects of the most interesting nature.

From what came under my own observation, as well as from what I learnt from others, I have every reason to believe that M. Jay is an excellent pastor, entering deeply into the feelings of his flock, and attentive to their spiritual wants—loving them, and loved in turn. It was quite delightful to walk out with him, and to observe the terms of kindness and of brotherhood on which he was with the whole population, both Protestant and Catholic. It did my heart good to hear the *Adieu, ma petite!* which he bestowed upon almost every little girl that we met, and to witness the warmth of affection with which he greeted those who were recovering from sickness. Would to God that all those who take upon themselves the sacred office of a pastor, would evince equal zeal in the discharge of some of its most important duties!

19th, hired a horse to carry me to Saintes, and a man to bring it back. My friend accompanied me three or four miles on the road, and I felt, on parting from him, as if I was leaving one of my own kin and my own blood. I had a tiresome ride to Saintes, and returned to Bourdeaux by the same conveyances by which I had come.

Sunday, 21st, attended the service *aux Chartrons*; the congregation numerous and highly respectable, probably five or six hundred persons; the preaching animated and eloquent, but too impassioned for me.

22nd. The weather had been so wet on my first arrival at Bourdeaux, that I could not see so much of the town as I wished; but this day it was

beautifully fine, and I made up for lost time. This is one of the finest towns in France; the modern part is well-built and handsome, the streets wide, and the houses all of white stone. In the bridge I was somewhat disappointed, as we generally are in objects of which we have heard much. The *Place de Louis XVI.* will be magnificent when it is completed; the new hospital, which is now building, surpasses every thing of the kind that I ever saw, excepting that of Greenwich; and the cemetery, though not so extensive as that of *Père La Chaise* at Paris, is far more peaceful and retired, and contains several monuments in exquisite taste. The expense of living is high at Bourdeaux, and the climate is moist, for much rain falls here, and the situation is low and surrounded by water.

23rd, came by the steam-boat to Marmande, on the Garonne, a distance probably of sixty miles, in fourteen hours—the day wet, and the country uninteresting.

24th, came in a *voiture* to Agen, the country during the latter part of the ride the most beautiful that I had seen in France, fertile and well cultivated, and with the vines trained upon the trees, or festooned as they are in Italy.

25th, arrived at Montauban to breakfast, having obtained a place in the *malle-poste*, a large cabriolet, drawn by three horses, which carries the courier and one passenger. This climate is sensibly warmer than any which I have yet found in the course of my journey, so that it is pleasant to escape from the heat of the sun into the shade. Montauban is, to my eye, by far the pleasantest town in France, being beautifully situated on a rising ground, which ascends from the north bank of the Garonne, and in the midst of a well-cultivated country. The streets indeed are narrow, but they contain many good houses, and there are delightful public walks overlooking the river.

In the forenoon I went to the Protestant College, or, as it is here called, *La Faculté*, to deliver a letter of introduction, with which I was furnished, to one of the professors. The College is an old nunnery, and I was amused to see the jealous peep-hole which still remains in the principal gate. I was delighted with the appearance of its inner court, with shady *bigonia catalpas* planted in the middle, with graceful vines trained upon its walls, and surrounded by cloisters, which afford a cool promenade to the professors and students. In spite of the tenth commandment, I envied the building for our College at York. But then, who could study in such a climate as this? The walls of the cloisters are covered with wise maxims, to excite the students to diligence and good conduct. Among these there was one which I was particularly glad to see; "*Maxima hæresis est vita improba.*" Calvinism, I thought, could not be the order of the day, where such a dogma as this occupies so conspicuous a place; nor was my surmise far from the truth, for the majority of the professors, whatever may be the precise shade of their orthodoxy or their heterodoxy, are certainly not Calvinists. The old Protestant College of Montauban was suppressed at the Revocation of the Edict of Nantes, in the year 1685. Napoleon revived it in 1808, and bestowed upon it an old nunnery as its *local*. It has six Professors, who give lectures on the following subjects: Gospel Morality and Pulpit Eloquence; Dogmatical Theology; Ecclesiastical History, and Sacred Criticism; Hebrew; the higher parts of Latin (*haute Latinité*) and Greek Literature; Natural Philosophy, Metaphysics and Ethics. Besides these there are five Tutors, (*Repétiteurs*), who teach Latin and Greek; Mathematics; Rhetoric and French Literature; Geography and History. Twelve or fifteen

young men go out of the College every year, prepared for the Christian ministry; and the number of students in the last session was 146; 72 of philosophy, and 74 of theology. Of these not more than twenty or thirty have apartments in the College, and all the Professors, except one, live in the town. The session lasts nine months, beginning with November. This institution is entirely supported by the government, at least with the assistance of a few thousand francs which it receives from different consistories and from private individuals. The students pay no fees; some of them even receive bursaries of four or five hundred francs a year from the government, and each of the Professors has 6000 francs from the same source, so that it costs the government about 40,000 francs, i. e. £1600 a year. When the College was revived in 1808, it was presented with 6000 volumes from the remains of some old libraries at Paris; but the selection was made with so little judgment, that the gift is of comparatively little value. There is, however, a library which has been lately formed by the students, and to which the Professors have made a grant of a thousand volumes, comprehending all the works which have been either bought or presented since the year 1816. For the purchase of books, and for the accomplishment of several other important objects, it were much to be wished that this College had more extensive funds at its disposal, especially as it is the only establishment of the kind in France, besides Strasbourg. Many of the Protestant clergy are educated at Geneva, but the distance must often operate as a serious obstacle.

26th. This day I spent half an hour in the Lancasterian school. It was one of the first days after the holidays, and it was also the season for sowing the grain, so that the scholars were not all assembled; but there are on the list 135 boys and 120 girls. The Commune pays for the instruction of sixty boys, and the rest pay a frank per month for themselves. I was much pleased with the order and system which appeared to prevail, and was glad to hear that the school was flourishing, notwithstanding the ill-will of the Catholic priests, who do not like that the common people should possess more knowledge than what they can gain in the wretched seminaries of which they have themselves the direction, and from which the children go out nearly as ill-informed as they were when they entered. The master lent me the "*Guide de l'Enseignement Mutuel, avec des Gravures et des Tableaux.*" This work contains very clear and ample directions for the establishment and regulation of these schools. It seems from the Preface, that neither Bell nor Lancaster can justly claim the merit of the original invention, though the latter deserves great praise for having reduced into a more practicable form what he found in the works of his predecessors, and more especially for his zeal in introducing his system to the notice of the public. It is to Herbault that we owe the economical invention of large sheets of letters or words pasted on boards, with rods to point out what is to be read, and the division of the scholars into classes; to the Canon Cherrier we are indebted for the plan of teaching children to read their letters by writing them, as well as for the system of monitors.

In the afternoon I walked out into the country, and was tempted to stroll on farther and farther, by the pleasantness of the day, by the beauty of the landscape, and by the snug, inviting appearance of the pretty white-washed houses, which every where met my eye. Every thing about me was bright, and cheery, and pleasing—with some considerable approach to the neatness and trimness of England, yet combined with all the gay luxuriance of

France ; and this, too, in a climate which must yield the palm only to that of Madeira. Though I had made my arrangements for wintering at Marseilles, I felt half tempted to change my plans, and to remain where I was ; nor was it a small addition to the inducements already mentioned, that I should here enjoy the society of several pastors and professors, whose sentiments are of the most liberal cast. Living, too, is extremely reasonable. I was offered a furnished room for twenty francs a month, or two on the same floor for thirty, and I have no doubt that a man might live very comfortably, every expense of board and lodging included, for less than £5 a month.

27th. With the assistance of the sexton, I found the grave of poor Mr. Goodier, who died here in July, 1818, and was interred in the Protestant burying-ground. There is not a stone to tell where he lies,* but my conductor said that he was sure of the spot, as he had himself assisted at the interment. It was an affecting incident to visit the grave of so truly pious and valuable a young man, cut off when he was just entering on a bright career of useful exertion. As I gazed on the simple elevation of earth which marks the spot where his remains are deposited, I breathed forth a fervent prayer that we, who are still left to fulfil our day in this world of uncertainty and temptation, may imitate him in the purity of his heart, in the gentleness of his temper, in his calm, enlightend resignation, and ardent desire of doing good. God grant that we may endeavour in some degree to supply his place, and, if we have not his talents, that we may, at least, not fall below him in zeal !

Sunday 28th, attended the service at the principal Protestant church. In Catholic France it was a grand and glorious sight to behold so large an assemblage in a Protestant place of worship. There must have been a thousand persons present, and I was assured that this was considered a small congregation, many being at this season in the country. But then there are at Montauban 8,000 Protestants, that is, one-third of the whole population. The preacher, who was a young man, the *suffragan* of one of the pastors, gave us a good moral sermon on the fear of death ; and he did what every preacher ought to do—he addressed his *hearers*, and not his *book*, for he had no book before him.

I find that my journal occupies so much more space than I expected, that I must reserve the remainder for another letter. This will give me the opportunity of maturing more carefully some remarks, with which I mean to conclude, on the state of religious opinion and the prospects of the Protestant church in this part of France.

SAMUEL WOOD.

* I inquired what would be the expense of laying down a grave-stone, with a short inscription, and found that, including what is paid to the consistory for the permission, it could not be done under £12. It is to be hoped that they who knew and valued Mr. Goodier, will not scruple this sum to provide a suitable memorial of his talents and his virtues.

ON THE SPIRIT AND TENDENCY OF RELIGIOUS ESTABLISHMENTS.

Je le demande aux penseurs éclairés, s'il existe un moyen de lier la morale à l'idée d'un Dieu, sans que jamais ce moyen puisse devenir un instrument de pouvoir dans la main des hommes, une religion ainsi conçue ne seroit-elle pas le plus grand bonheur que l'on pût assurer à la nature humaine?—*De Staël, De la Littér.*, Tom. I. ch. xi. p. 263.

WHETHER Christianity be able to preserve and perpetuate itself in the world, or require to be maintained by the patronage and endowment of the civil power, is a problem of the deepest interest, not only to the Christian, who is naturally concerned for the success of a religion which he believes to be divine, but also to the politician and economist, who, whatever may be their own sentiments, cannot fail to discern its transcendent influence on the minds of men, and what a powerful instrument it may be made of human improvement and happiness. Perhaps England presents the most favourable circumstances that could be selected for trying this problem; since the rare union of universal toleration with the establishment of a particular sect, the co-existence of every conceivable variety of Dissenters with an ancient, wealthy, and learned hierarchy, furnishes precisely those data which are required for its solution.

It would be foreign to the object of the present essay to search the New Testament for authorities for or against the lawfulness of religious establishments. The most candid of their advocates * admit that they form no part of Christianity, but are only a means of inculcating it. They are institutions of human origin for preserving and disseminating divine truths; and the question for us to consider is, whether they fulfil the purposes for which they have been ostensibly framed. Like all human institutions, they must be estimated by their utility and expediency, by the effects which they have invariably been found to produce.

The principle of a religious establishment is the selection of some particular form of Christianity, either as to doctrine or discipline or both, in exclusion of all others, for the especial favour, patronage, and endowment of the civil power; and to this exclusive principle, which is essential to the existence of religious establishments, all the mischiefs and abuses inseparable from them may be directly traced. It is true, that an establishment of a more liberal and comprehensive character, intended to uphold only the essentials of Christianity, and to include several forms of church-discipline, has been advocated by some writers; but in every plan that has been proposed, the principle of preference and exclusion is, to a certain degree, admitted, and, so far as it operates, it must lead to consequences that are obstacles to the progress of truth and genuine piety. In America, the experiment has been tried of a civil establishment of all forms of Christianity, by requiring every man to contribute to the support of some religion, but allowing him the choice of his own. This scheme has been greatly commended, as combining all the advantages of an establishment, with the enjoyment of the most unrestricted liberty of conscience. Some men, however, conscientiously disapprove of all religious worship, and have no fixed religious principles; and there is an obvious injustice in compelling them to contribute to the support of institutions which they consider useless, and to the propa-

* Paley's Moral and Political Philosophy, Book vi. Ch. x.

gation of doctrines which they do not believe. According to this plan, just so much of the interposition of the civil power remains as to intercept the perfect enjoyment of religious liberty, and to check the free course of religious zeal, by rendering that a compulsory, which ought to be a voluntary, contribution. The state is little more than receiver-general for the public; and, for this trifling benefit, religion forfeits her free and independent character, and incurs the degrading imputation of being a mere instrument in the hands of government for the accomplishment of political purposes, and the maintenance of social order. The influence placed by this scheme at the disposal of the government, is nevertheless so neutralized by the number and variety of the parties amongst whom it is dispensed, as scarcely to be worth the trouble and expense of preserving it; and when a government has become sufficiently liberal and enlightened to adopt a religious establishment on this broad and comprehensive basis, it will be prepared to go a step further, and to release religion from all connexion with the state, in the recognition of its perfect ability to perpetuate itself. That the New-England States of North America have followed this course, and have, at length, set religion quite free, may be regarded as a confirmation of the justice of this remark.

In examining, therefore, the spirit and tendency of religious establishments, we must consider the effects which necessarily arise from the state's selecting some form or forms of Christianity, as the subjects of its patronage, in preference to others; for such is the only kind of establishment which we have hitherto seen continue to exist, and the only one which, we have good reason to believe, the state would find it worth while to uphold. It is impossible to establish a *general* Christianity; general Christianity is a mere fiction of the human mind—a metaphysical abstraction, which it may be convenient to use occasionally in reasoning, but which has, and can have, no real existence. Christianity, by which is to be understood all the mingled influences, convictions, and views, communicated to the mind by the doctrines of Jesus, will exist in a form somewhat different in the bosom of every individual professor, and under that form alone must be habitually contemplated and embraced, to produce all the beneficial effects of sincere belief. Every inducement, however remote, to draw away the minds of men from that one single form of Christianity, to which their own individual feelings and convictions naturally lead, and to fix them on some prescribed and foreign standard of faith, must impair the fervour and sincerity of belief, and prevent those beneficial practical consequences which ought to flow from it. Now, although the state should require subscription only to the simplest and most essential articles of Christianity, and should comprehend various modes of discipline in the national establishment; yet the state would naturally look most favourably on those opinions, and on that discipline, in which it found the readiest sympathy, and the most effectual support of its own political views; so that, notwithstanding the prospect held out of equal favour extended to a variety of religious parties, the circumstance of all honours and emoluments emanating from the state would inevitably produce a favoured party even in the bosom of the establishment itself. The present condition of the Church of England confirms this opinion; of the two parties, into which it is divided, the evangelical enjoys a comparatively small share of the patronage of the state.

Varieties of religious opinion, and various modes of worship and discipline, are, in the highest degree, beneficial to the community; for the controversies which such varieties occasion, not only keep alive the spirit of truth and

liberty, but ultimately conduce to peace and charity. Justice, however, requires that in this Christian rivalry all parties should stand on an equal footing, and that no one, through the partial favour of the state, should be placed on a vantage ground above the rest. The preference shewn to one sect converts it into a privileged and dominant order, and creates those invidious distinctions among Christian professors, which engender sectarianism, and mingle a feeling of distrust and jealousy with the intercourses of social life. The wealth and splendour of the national church, its monopoly of the seats of learning, and the grace bestowed upon it by all that is polished and elegant in literature, mark it out as a religion peculiarly befitting the higher classes, and predispose its members to make an adherence to it the badge of gentility. On the other hand, the excluded party are impelled by a spirit of contradiction to shew their contempt for advantages and accomplishments, which are placed beyond their reach, by unreasonably depreciating them, and running into the opposite extreme of too great a disregard to refinement and elegance. Individuals may be found on both sides, whose liberality enables them to rise above the contracted views of their party; but such is the predominant bearing towards each other of the two great masses into which the existence of an establishment divides the religious world: and while these invidious distinctions subsist, it is idle to talk of an equality of civil privileges extended to all Christian professors of every denomination; for the mere circumstance of belonging to the excluded or the favoured party makes a difference to a man, which he feels more or less in all the relations of life.

Such a state of society is the fruitful parent of sectarianism, which is the spirit of party, as opposed to the pure and disinterested love of truth for its own sake. In this respect, the influence of an establishment is scarcely less injurious to Dissenters than to its own members. Were all Christians placed in circumstances of perfect equality, without any inducement, direct or indirect, to approve one set of opinions more than another, truth would have a fair chance, and men, having no countervailing attraction, would search for it with a single heart. The stock of religious knowledge would be increased, and the certainty of religious truths more clearly ascertained, by every controversy which arose among Christians; and truths of the most vital and practical importance would be sure, in the progress of society and knowledge, to engage the largest share of public interest and attention. But where one party is favoured and another excluded, the doctrines or forms which constitute the ground of separation between them, acquire an interest and secure an attention quite disproportionate to their real value and importance. Even inquiries in some degree foreign to the leading controversy between the two parties, contract a bearing towards it, and are warped from the straight and obvious course which they ought to pursue. What is worst of all, a spirit of rancour and jealousy, arising naturally out of the relative situation of the disputants, almost unconsciously influences their minds, and prevents them from seeing the question in a clear and impartial light.

The patronage of the civil power naturally renders the great body of the clergy steady supporters of the government; Dissenters, on the contrary, from their education and from other causes, are as naturally disposed to league themselves with the popular party. Hence no small share of political feeling mingles itself with the sentiments which Churchmen and Dissenters are accustomed to entertain towards each other; and in the decision of questions purely theological, considerations are permitted to have weight, which ought to be wholly kept out of view. In these remarks, we of course speak

of classes, and not of individuals. Individuals there will always be greatly superior to the mass by which they are surrounded, but it is only by the movements and tendency of large masses that we can estimate the spirit of parties and the effects of a system.

An establishment imposes restraints upon freedom of inquiry. The patronage of the state must be limited to some particular form of doctrine and discipline, otherwise it will have no equivalent for the patronage conferred, nor feel secure of the end for which its favours have been bestowed. Let the scheme of establishment be ever so comprehensive, where preferment is in the hands of the state, there can be but one sure method of obtaining it, and that is by compliance with the wishes of the ruling powers. Here is another most serious evil involved in the essential principle of all religious establishments. The religious worship of a great portion of the community is fixed by a prescribed standard of doctrine and discipline, and the honours and emoluments of the national church are made conditional on an adherence to it. But opinion is necessarily wavering, usually progressive; and moral and religious opinion, depending so much on feeling and sentiment, on the state of manners and the advancement of general knowledge, is peculiarly liable to change—it may be hoped, peculiarly susceptible of improvement. Were the doctrines of Christianity solitary and insulated truths, burning in a narrow and secluded sphere of their own, and shedding no lustre on contiguous objects which increase by reflection the light they receive; then, indeed, it might be conceived that the religious knowledge imparted by revelation should not exceed in one age what had been enjoyed in another. But the truths of religion are of vast extent, and abound in unsuspected bearings and dependencies on other truths; they sustain a sort of general relation to the whole circle of human knowledge, and intermingle their light with every subject of consciousness, and every result of experience, and every deduction of reason. Thus, with the progressive development of the human faculties, while the light of Christian truth is continually poured in upon the expanding circle of knowledge, a new set of objects is brought successively under its influence, and the religious views and feelings undergo modification and enlargement. Any restraint, consequently, upon the religious convictions is pernicious, because though such limitation may have been made with a tender regard to the predominant belief of one age, yet so infinite are the bearings of religion, so subtle and imperceptible its influences on the whole range of human thought and feeling, that it is impossible to foresee how such limitation may affect the religious mind of a coming age, and prove an obstacle to that strong individual conviction which is necessary to make religion the vital spring of action and the nourishment of our moral being.

A religious establishment has been sometimes vindicated on the ground of its serving to protect religion against the inroads of ignorance and superstition; but if there be any force in the foregoing observations, it must at least perpetuate as many errors as it excludes:

Tam ficti pravique tenax quam nuntia veri.

It tends to fix and rivet the mind to one particular state of advancement, and there, by a sort of *vis inertiae*, to keep it, while the current of public opinion and knowledge runs rapidly past it; and thus occasions in its adherents a state of mind, of all others the most unfavourable to depth and firmness of religious conviction, and the sure forerunner of scepticism and infidelity—a want of accordance between the faith that is outwardly professed

and defended and that which is inwardly, though perhaps carelessly and indifferently, entertained.

It is a harsh thing to say of an establishment in many respects so learned and respectable as our own, that it fosters infidelity; and yet, if we consider the language and conduct enforced upon its ministers by the requirements of its creeds and articles, it is hardly possible to deny the fact. The majority of mankind will, it is to be feared, for some time to come, continue to gather their notions of Christianity from what is publicly taught and established; so that while the mind is encouraged to think freely on all other subjects, and is opened to new views of moral and political truth, on the subject of religion alone it is oftentimes a perfect blank; because, to inquiries urged in the spirit, and to doubts and difficulties founded on the knowledge and intelligence, of the nineteenth century, answers are frequently returned and solutions offered worthy only of the superstitious notions and mysterious creeds of gothic barbarism and ignorance. Too many of our established clergy, by a confusion of ideas, natural enough to men in their situation, identify the cause of the Church of England with the cause of Christianity; and thus all the zeal, and learning, and ability, with which many of her sons are so eminently endowed, and by which, were they left free to follow the course of their own unbiassed minds, they might become such formidable champions of the truth, are diverted from their proper objects, and employed in maintaining the cause to which their interests attach them, against the growing light and powerful questionings of the age. Under such circumstances truth has no chance. Every thing is calculated for the meridian of an age long past. It is almost useless to look for any fresh theological information in the productions which issue from the press of the most orthodox of our two universities; for, under the promise of some contribution to the stock of religious knowledge, we are constantly mocked with an ill-concealed apology for the doctrine of the Church of England. From the same cause arises that unmeasured hostility, which is poured out by the zealous sons of the church, upon all those inquirers after truth, however learned, and candid, and ingenuous, whose researches have terminated in conclusions widely at variance with established creeds and articles. With some it is the quick and instinctive perception of the tendency of such researches to undermine the authority of those doctrines with which the existence of the establishment is identified; with many, no doubt, it originates in a better, though still very erroneous, state of mind—in that confusion of ideas, which leads them to regard an attack upon the church in the same light with an attack upon Christianity, and to respect the Prayer-book and the Gospel as of equal authority.

Such are the certain consequences of making the religious opinions of any particular age a standard for the faith and worship of future generations. When we consider what a powerful attraction of interest operates for the upholding of an established system, and in what various and unseen ways interest influences the judgments of men, we may estimate the number and magnitude of the obstacles that are thus thrown in the way of discovering the truth, and the bias by which the best and purest minds may be almost unconsciously swayed. These evils would exist to a degree under every form of an establishment; but they are felt with peculiar force in England. He, whose purity of heart and simplicity of taste might resist the attractions which wealth and splendour throw around the hierarchy, finds himself assailed by temptations of a more dangerous, because of a less obvious kind, which derive their force from some of the most amiable and valuable qualities of our na-

ture. All that constitutes the poetry of religion, all the images that cling to our most cherished conceptions of its peace and sanctity, its venerable edifices rising amidst scenes of quiet and rural beauty, their association in our memories with all that is most ancient and noble and revered in the chronicles of the neighbourhood, the prospects of learned ease, of domestic tranquillity and competence, of general respect, of wide-spread influence, and of future advancement to more elevated stations as the reward of honourable and useful exertions,—all these imaginations, however vain and delusive, dazzle with a wonderful fascination the young and ardent mind, and blind it to a perception of the evils of a system with which all its fondest wishes and most reasonable hopes are entwined. The stern and uncompromising may deride such feelings as weaknesses, but they are weaknesses closely allied to some of the best feelings of the human heart; for, the wish to rise in the scale of society, to command a liberal independence, to be admitted to a participation in the honourable distinctions of the world, and to win a virtuous fame, is the stimulus to all great and magnanimous exertions,* and an impulse which the most generous and elevated spirits

——— juvenes, quibus arte benignâ
E meliore luto finxit præcordia Titan—

will most keenly feel. In the objects held out by the honours of the establishment to a young ambition, there is a force of temptation which he, who is placed beyond its reach and early taught to direct his wishes to other objects, is hardly competent to appreciate, and which he is bound to take into consideration in estimating the character and conduct of those from whose communion he dissents.

Imagine a young man of ingenuous spirit and distinguished abilities entering life, crowned with academic honours, full of generous purposes, and intent on the service of mankind. The soundness of his understanding and the candour of his temper lead him to entertain doubts of the truth of that religious system, with the profession of which all his hopes in life are closely connected. What a painful alternative awaits him! He must either check the generous enthusiasm of youth, and make the love of truth and usefulness submit to prudence and expediency, or he must blight his fairest earthly prospects, and take his lot with those whom all the prejudices of his early education have taught him to view with dislike, and whose situation is associated in his eyes with contempt and poverty. Can we doubt, when we know how human nature is constituted, that, in the prospect of such an alternative, the merits of opposing systems and principles are never fairly weighed; or hesitate to condemn a system which forces the convictions and sympathies of men into the current of their interests, blinds the learned and ingenious to the perception of truth, and sometimes arrays even the amiable and generous against the rights and liberties of mankind?

There are individuals who approve of establishments as the best means of teaching Christianity, but who would revolt at the idea of converting religion into a mere instrument of state policy; who apply to the civil power for the benefit of Christianity, and do not establish Christianity for the sake of the civil power. The distinction, no doubt, is perfectly intelligible. Nevertheless it is impossible that such an amazing engine of power as religious influence puts into the hands of government should not be constantly perverted by

* Fame is the spur that the clear spirit doth raise
(That last infirmity of noble mind)

To scorn delights, and live laborious days.

LYCIDAS.

government to its own purposes; and in this inevitable abuse we discern another evil springing out of the essential principle of religious establishments.

From causes which are deeply seated in human nature, those with whom the powers of government are lodged, unavoidably contract interests at variance with those of the governed; and, unless strictly watched and guarded, will endeavour to make themselves independent of the people, and to pursue their own measures uncontrouled. Confer on a government, in addition to all its other sources of power, the disposal of church patronage, and it will instantaneously feel the vast accession of strength thus acquired, and begin to devise the most beneficial application of that strength for the accomplishment of its own objects. All the checks that have been suggested to this abuse, would prove but feeble barriers against the all-prevailing influence of the power which dispenses the honours and emoluments of the clergy. The privilege delegated to the separate congregations of having a voice in the election of their pastors would ultimately become little more than nominal, and would rarely be exercised in opposition to the wishes of government. For it is the knowledge, that they must themselves support the object of their choice, which gives men an interest in the exercise of this privilege; and whatever be the form of election, whatever the provisions made for the protection of the popular interest, whatever the checks interposed against the abuse of the authority of government, while human nature remains as it is, the ascendant influence after all will be found in the same hands which hold the purse.

In all established priesthoods we witness the same spirit of devotedness to government; it is as conspicuous in the Presbyterian churches of Scotland and Ireland as in the Episcopalian establishment of England; the apparent exception to this rule, which occurs in the general alienation of the lower clergy from the government for a considerable period after the revolution, turning out upon inquiry to be only a remarkable exemplification of the rule itself—the manifestation of attachment to a despotic government in exile, in preference to a popular one at home.

The only rational vindication of establishments must rest on the ground that the evils, which are inseparable from them, are less than what would result from leaving religion free to maintain and diffuse itself. In this view it is a choice of difficulties. The experience of history clearly proves, we are told, that the divine energies of the religion of Jesus have not always been able to preserve it from destruction, and that whatever mischiefs may arise from the nature of establishments, it is better that Christianity should survive even in this form, preserving a portion of its heavenly spirit in the midst of corruptions, than be wholly swept away from the face of the earth. Our attention is directed to immense tracts in Asia and Africa, once peopled by large and flourishing communities of Christians, and now oppressed and degraded by the followers of Mahomet, as a proof that the interposition of the civil power may not always be unnecessary to protect the gospel. But these cases allege nothing in favour of the necessity of establishments. Christianity is an element in the moral condition of mankind, and will of course be affected by all the causes which influence that condition, drooping with its degradation and rising again with its renovation and improvement. Incorporation with the state would not have shielded Christianity from the incursions of Saracenic fury, inspired as it was by the wildest fanaticism; on the contrary, the mere circumstance of its being established and presenting a more definite front of resistance would, in all probability, have drawn down upon it a more destructive rage and rendered its ruin more complete.

In looking back on past ages we do not find that the most important reformations in the moral and religious condition of mankind have been effected by the sluggish apparatus of establishments, which keep their functionaries in action by the mechanical impulse of duty and custom, but have, almost without an exception, been owing to the spontaneous and enthusiastic exertions of men who have found, in the benevolent and holy promptings of their own hearts, a call as from heaven to devote themselves to the service of their fellow-creatures. This consideration may furnish a reply to the argument, on which great stress has been laid by the advocates for establishments, that, although Christianity may be able to maintain itself in populous districts and large towns, where wealth is accumulated, and knowledge and civilization are already diffused, yet, without some aid from the state, no provision could be made for the religious instruction of remote and thinly-peopled districts. The spirit of religious zeal, when once excited, has an energy and impulse which surmounts all obstacles, penetrates into the remotest quarters, and quickens into life the regions which are drooping in the shadow of death. Christianity, after the age of the apostles, encountered the terrors of Heathenism and diffused itself over the world, unaided by any power but a deep conviction of the truth, and an earnest devotedness to the service of God and man. In Wales and Ireland,* and even in the remote and solitary islands of the western coast of Scotland, while religion was perfectly free and maintained itself, it does not appear, if we may trust the accounts of historians, that there was any want of able and zealous pastors, of exemplary bishops, and of unwearied missionaries, who traversed distant countries for the sole purpose of instructing and improving their fellow-creatures. The religious state of the Vaudois, who have preserved their independence and maintained their pure and simple worship amongst the Alps of Savoy, in the heart of a Catholic country, and in defiance of all the machinations of the Church of Rome; the indefatigable exertions of our own Methodists in reforming the morals of the most depraved and ignorant portion of our population, unaided by any means but what are raised by the voluntary contributions of the pious, may serve to strengthen the conviction that religion is a feeling too deeply seated in our nature ever to want friends and supporters, when the zeal which it awakens is not either checked or perverted by the unhallowed interposition of a power with which it has no connexion; and that, whatever may have been necessary once, in times of peculiar peril and disorder, yet now, the firm footing which Christianity has obtained in the world, the invention of printing, and the wide diffusion of education and knowledge, are a sufficient guarantee for the continuance of

* "Les hommes d'Erin, de même que les Bretons de la Cambrie et ceux de la Gaule, ayant organisé spontanément le Christianisme dans leur pays, sans se conformer en aucune manière à l'organisation officielle décrétée par les empereurs Romains, ne connaissaient point de sièges épiscopaux fixes, et leurs évêques n'étaient que de simples prêtres aux quels on avait confié, *par élection*, la charge purement honorifique de surveillants ou de visiteurs des églises."—"Jouissant ainsi d'une pleine indépendance à l'égard des églises étrangères, et administrée comme toute société libre par les dignitaires *électifs* et révocables, cette église fut de bonne heure traitée de schismatique," &c. *Histoire de la Conquête de l'Angleterre par les Normands*, par A. Thierry. Tome III. pp. 237, 238.

"Les prêtres de l'île d'Erin étaient tellement zélés pour la foi Chrétienne que leur patrie était surnommée l'île des saints."—"Columban avait commencé sa carrière de prédicateur Chrétien par traverser les lacs de la Bretagne septentrionale, afin de visiter, au nom du Christ, la race sauvage des Montagnards." *Ibid.* Tome I. p. 89.

proper religious instruction, and an adequate security against the return of idolatry and barbarism.

Some persons regard the state of religion amongst the Dissenters, the comparatively poor provision for the education and maintenance of their clergy, their inadequate instruction in some branches of learning, the meanness and poverty of their institutions, and their liability to run into enthusiasm and extravagance, and all the extremities of popular politics, as sufficient indication of the wisdom and expediency of establishments. But such persons forget that most of these evils are the indirect effects of the establishment itself. The wealth of the country is absorbed by the national church, and the funds appropriated to public education are most unjustly monopolized by it; so that the Dissenters have nothing but their own resources to depend upon, and must raise the funds for the accomplishment of their particular objects in addition to all the other heavy claims upon their purse. But, were the privileges of the established sect taken away, and all religions placed on precisely the same footing, it is not to be supposed, as some persons seem to apprehend, that the religious world would exhibit one universal chaos of fanaticism and illiterate zeal, but the same social feeling which draws men together in philanthropic and political associations, and places ample funds at their disposal, would not fail to operate on behalf of religion; and we should find them voluntarily associating and organizing plans, and incorporating themselves into societies, and building churches and endowing colleges; and all such institutions, originating in the suggestions of public opinion, and being entirely dependent on it for their support, would be animated with a constant life and vigour, and instead of being centuries behind the spirit of the age, would adapt their course of instruction and mode of operation to the demands and impulses of public opinion. The offensive peculiarities of theological and political sentiment would gradually die away; and as the cultivation of knowledge and reason advanced, men would cordially meet each other on the common ground of truth and public utility. The ministers of religion would adapt the subject and form of their instructions to the wants of their hearers; they would keep pace with the intelligence of their age, and be dispersed over the face of the country, in numbers proportionate to the demand for their labours, and in situations correspondent to their talents and means of usefulness. By their learning, abilities, and eloquence, they would be enabled in no small degree to lead and influence public opinion, and having no temptation to check its progress, would be naturally disposed to guide it, under the mild influence of gospel motives, to the wise and beneficent ends for which God has instituted society. Heaven and earth would be more closely connected, and a larger infusion of the spirit of Christianity would mingle itself with the concerns of the great and busy world. Unhappily this is an imaginary state of things, but if there be any class of persons who have the means of accelerating its approach, it is the Dissenters. Unrestrained by creeds, free to partake at will of the generous and improving spirit of the age, the cause of religious truth and of moral advancement is peculiarly in their hands. Let them not neglect the high duties devolved upon them, nor be discouraged in their honourable career by those inconveniences and difficulties by which God is pleased to enhance the merit of devotedness to the service of mankind.

T.

NAVAL ODE,

ON THE DEPARTURE OF A BRITISH MAN-OF-WAR, TO JOIN THE
ALLIED SQUADRONS IN THE MEDITERRANEAN.

THE end of war is peace—
For peace is her flag unfurl'd ;—
She is gone to sweep the seas of Greece,
In the might of her island-world !
Deliverance for the friend,
And vengeance for the foe,
And mercy for the vanquish'd blend
In her glorious wake to go !
She bears the thunders of the sea—
But they only strike the slave to free !

'Tis not Ambition's wind,
That swells her stately sail ;
'Tis not Revenge impels behind,
Nor Interest wakes the gale :—
Another, holier breeze
Speeds her march o'er the billows blue,
As she sweeps the Grecian seas
Her country's hest to do ;—
'The sighs, that have breath'd o'er CANNING'S grave,
Have wing'd her course o'er the ocean-wave !

The Eagle of the Deep,
With the lightnings in her hold,
Has spread her strong wings forth to sweep
O'er the glorious waves of old !—
Joy to those for whom they strike !
Woe to those on whom they fall !
But hail to the smile and the tear alike,
For THE WORLD shall exult in all—
And bless the hour, when her white sea-wing
Was spread from the Isles of the Ocean-King !

Bid her welcome to your shore,
Ye sons of hero-sires,
With the flash of the swords of yore,
And the sound of your ancient lyres !
With the shout of the free and brave,
With the song of the young and fair,
Oh welcome the keel that speeds to save,
And the high hearts beating there !
Let the echoes of glad Thermopylæ
Repeat the Hail from the distant sea.

Oh that the soul of Greece
Might re-inspire her frame,
With the lore of war and peace,
With freedom and with fame !

Oh that her streams might roll
 Unstain'd their glens along!
 Oh that one freeborn poet's soul
 Might pour one freeborn song,
 To bid the immortal mountains stand
 Memorials of a chainless land!

The hour has come at length,
 That never comes in vain—
 Degenerate Greece has tried her strength,
 And riven her Asian chain!—
 Then speed thee nobly forth,
 Proud Eagle of the Sea!
 And bear the thunders of the North
 To set the Orient free!
 Return not, till new glory smile
 Upon the glorious Main and Isle!

Crediton.

J.

NARRATIVE OF A RESIDENCE OF FOUR MONTHS AT NAPLES AND ITS
 NEIGHBOURHOOD, FROM JUNE TO OCTOBER, 1827. BY GEORGE
 KENRICK.

To the Editor.

SIR,

Naples, Oct. 13th, 1827.

IN compliance with your obliging invitation to communicate such particulars of my travels as might appear likely to interest your readers, I have transcribed the following from a journal kept during my residence in this neighbourhood, subjoining a few reflections on the occurrences which passed before my eyes. I should have deemed some apology necessary for the minuteness of some of the details, were it not for the consideration, that it is not from great events alone that an estimate is to be formed of the character of a people; that to have stated general impressions and conclusions, without recording the particulars on which they were formed, would have afforded little interest to the reader; and that, in many of their *moral* features, (as in the *natural* ones of the delightful country in which they dwell,) the Neapolitans stand unique amongst the nations of Europe. As in my *Narrative of a Residence among the Waldenses*, I have kept chiefly in view the two following subjects of inquiry:

I. What is the present state of the national morals? and, II. To what religious principles or practices is this state of things to be attributed?

I left Rome for Naples, June 16th, accidentally, in company with a Franciscan friar, a Capuchin, and an Augustine monk, the last a preacher, and of a higher class in life. Never having been in the company of persons of this order before, I was astonished at the exuberance of their spirits, and at the licence they allowed their tongues in the presence of a Protestant stranger. They amused the tediousness of a three-days' journey by the repetition of the epigrams and bonmots made in their respective convents, where, they said, something new seldom failed to be produced at supper. To the original ones some of Voltaire's were added, and when the stock of

these was exhausted, songs were sung by the clergyman, at the request of his religio-laic brethren. In speaking of the reigning pope, the fact of his having illegitimate children was alluded to! With the exception that one of the company quoted passages from the beautiful Italian translation of Young's Night Thoughts, by the Abbate Alberti, of Naples, the conversation was in general such as might be expected from a party of military officers in England. Although it steered clear of absolute profaneness or indecorum, it was of such a cast as would not be tolerated, for a moment, in a company of persons pretending to any religious character in our own country. With all this, however, the *prayers* were not forgotten. In the morning, and again in the afternoon, the clergyman took up his Breviary, which he kept constantly by him, and for about twenty-five minutes was muttering as fast as even Neapolitan lips could move, which greatly outstrip our rigid northern organs in the race of formal devotion. The performance of this task did not even put a stop to the conversation, for a new bridge having been erected in one part of the Pontine Marshes, since he had paid his last visit to "the metropolis of the Christian world," our priest deliberately opened the window in the midst of his devotions, put his head out, and still muttering his prayers, mixed up with them remarks to his companions on the object which had excited his curiosity.—"And this is *Christian Italy*!" said I to myself, where the licentiousness of him whose title is the "**HOLINESS OF OUR LORD**," is openly and jocosely alluded to by his own clergy, and where addresses to **HIM**, who will be worshiped in spirit and in truth, are mixed up and pronounced in the same breath with the most ordinary matters of discourse! In such a country it may be doubted if the infidel be even to be *pitied*; certainly he is not to be *wondered at*.

In coming to Naples, I was prepared, by the accounts of travellers, to expect that I must either wage perpetual warfare against imposition, or submit to it in a degree beyond all limits. The first specimen that occurred I will not withhold from the reader. I was set down by the coach at the corner of a street as near as a carriage could come to the hotel at which I was to be lodged, about ten doors' distance. My baggage having been detained at the custom-house, I had only a light bag, for the carriage of which, to the inn door, a dispute immediately began amongst four or five men. The strongest bore off the prize, and then, although it was one of the most frequented hotels in Naples, he pretended not to know the way, and appealed to the rabble about him for their counsel and direction, which all shouted out their readiness to afford him, and arriving at our destination almost in the instant of our setting out, all planted themselves in my way demanding a "*buon' mano*," or fee. Three insisting on following me into my bed-room, planted themselves in attitudes of defiance, and demanded to be paid (although I had already paid the porter) in the character of "*Ciceroni*." Wishing my apartment to be cleared of them, I offered them what was equal to about tenpence in English money, but their leader, with violent gesticulations and a roaring voice, indignantly flung the proffered sum on the table. In vain I now appealed to the people of the house. I was told it was best to give them something more, which I was obliged to do before my visitors would stir a step from their posts. What a contrast to the amiable Waldenses whom I had lately visited, where the stranger is obliged to have recourse to persuasion and contrivance in order to induce those who have really performed services for him to accept the merited remuneration! On Sunday morning one of the first objects which greeted my eyes, was a party playing at cards, not only with open windows, but sitting in the balcony,

exposed to the view of the whole street. As it was about seven in the morning, they had probably been already to the early mass, and had been "*confessed*" for the sins of the past week, after which the Catholic considers the Sunday as *his* "to do his own pleasure." I paid an early visit, on this day, to the Cathedral of St. Gennaro or Januarius. There was a large crowd of persons assembled at confession, and from the strong passions of some, and the glaringly affected extravagances of others, some sobbing aloud to the priest, others sighing and groaning within themselves, others calling aloud to the Madonna and the Infant Christ for compassion, the whole scene was a perfect Babel of confusion. He who has seen Venice and Rome has still much to learn respecting the genuine effects of popish superstition, by visiting Naples. In the former cities the indolence and comparatively unimpassioned temperament of the inhabitants, render it a matter more of pomp and display than of real feeling. And in Rome, in particular, the immense body of Protestant strangers, with a scarcely suppressed smile on their countenances, goes far, I am persuaded, to check the disposition to ludicrous extravagances. "It is to amuse the English," Cardinal Gonsalvi is reported to have said, "that these ceremonies are prepared." But at Naples you behold a mass of thorough devotees, unrestrained by any feeling of taste, and unawed by any apprehension of ridicule, obeying the impulse of their impetuous tempers. Under the magnificent dome of St. Peter's, I had seen a crowd of the various nations of Europe, each at their separate confessionals, pouring into the ear of an ecclesiastic, who understood their respective languages, the acknowledgment of their past transgressions, and their vows of future amendment. Though a public, it was a decorous and comparatively tranquil scene, suited to the confidential nature of the communications, breathed in whispers through the gratings, which concealed the shame of the speaker from the eye of the hearer. But at Naples I saw elderly gentlemen, whose years might be supposed to have cooled the ardour of their feelings, kneeling down *between the knees* of a juvenile confessor, whimpering aloud and with clasped hands, apparently in agony, under his face, seeming to implore *his* forgiveness. Others before images of the Virgin were breaking forth into groans and sighs; others sobbing to convulsion; others pacing up and down in agitation, and proclaiming aloud their self-condemnation. I noticed one young man in particular, whose deportment (had it occurred in England) would certainly have satisfied the Lord Chancellor as to the necessity of a statute of lunacy. With his hat and cane in his hand, he was perpetually spinning round and round, with a greater or less degree of rapidity, according to the greater or less degree of emotion excited by the thoughts passing through his mind, his brother devotees having, apparently, from knowing his humour, left him a free circle for the performance of his revolutions. As his sins came in rotation before his view, if any one smote him more sharply than another, this made him utter a sudden cry and quicken his pace. He spoke almost continually and in the voice of weeping, with his handkerchief at his eyes. Passing by the mad scene in the body of the church, I inquired if there would be any sermon that morning, and was pointed to the *crypt*, where, by the light of wax tapers, a priest was preparing to deliver an exhortation to an audience of not more than fifty persons. The preacher took no text, which is no uncommon thing at Naples, but delivered a desultory address on the necessity of Christians living wholly secluded from the pleasures of the world. I inquired why so few persons attended the sermon while there were several thousand going to and fro in the church? The answer was, "We make little account of the preaching ;

but to attend the mass and confession is our duty. If you wanted to hear preaching you should have been here during Lent."

Shortly after my arrival I witnessed the grand procession of the last of the Octave, or eight days' Festival of *Corpus Domini*, or *Corpus Christi*, as the Church of England calls it. It would require a greater familiarity with the technical terms of ecclesiastical millinery and jewellery to be able to describe the splendid scene in appropriate terms, and probably a greater degree of patience in your readers to peruse the description, than either of us possess. Suffice it to say, that on this occasion, both the mother and the infant appeared in their costliest attire. An interest was, however, given to the gaudy scene which such exhibitions do not possess in Rome, nor in any Catholic country I have been in, except the Pays Bas, from the appearance of sincere contrition and devotion in the multitude who were present, and even in the court and royal family who took part in it. The whole concluded with the elevation of the cross in the hands of the archbishop and the trine benediction of the spectators in the name of the Three Persons of the Trinity. At the instant of the elevation the whole multitude (who it must be owned had been chattering and laughing the moment before) fell on their knees, and with all the outward signs of the utmost anguish, and many of them with tears actually rolling down their faces, muttered prayers as fast as it was possible for lips to move, and then starting up, the whole pageant being over, scrambled home as fast as their legs could carry them. If there be a strange mixture of the grave and the ludicrous in the description, this is not the fault of the describer. The same strange combination is there in all the popish observances as witnessed in the kingdom of Naples. I have repeatedly stood by while a large company of devotees were performing a vow of singing a certain number of hymns at a particular shrine of the Virgin, (probably composed for the occasion,) and while I have observed some whose hearts, one would suppose, were ready to break with the strength of their emotions, I have seen others who, with roguish eyes, were tipping one another the wink to sing a little louder and more extravagantly than before, and as soon as it was done, the whole party rattled away laughing, joking, and pushing one another. In France, religion and its votaries are turned into ridicule. At Naples its votaries save the infidel the trouble, by directing the ridicule against themselves, and joining heartily in the laugh they excite. That some are from the first sincere, and that the hearts of others become touched by the mere putting on the semblance of so much feeling, I do not doubt; yet, from all I have seen, I am persuaded that by the mass of the people, as well as by the philosophic few, Popery is considered as an amusement, which serves to keep them from *ennui* the whole year round. In the early part of the year there are the street-preachers, of whose performances, although I have had no opportunity of hearing them, I have received accounts on which I could depend. A gentleman who resides in the principal *place* or square informed me, that last winter, while Pulcinella was exhibiting under his window, a monk set up the signal of the huge wooden cross and erected his little wooden pulpit opposite to his rival candidate for public attention. "My friends," he began, "you are all fond of Pulcinella, I will shew you the true one," producing an image of the infant Christ. And he proceeded to deliver an allegorical or typical discourse on the actions of punch, which greatly diverted his audience. On another occasion an English traveller informed me, that a monk, whom he heard, proposed that his black skull-cap should represent an infidel, with whom he would hold an argument. The infidel was not only triumphantly replied to, but violently shaken for his ob-

stinacy, cuffed and tossed in the air, and treated with the utmost contempt. As the spring advances the Carnival begins, a period of forty days of every kind of diversion. With the fine weather come the festivals of numberless saints in the adjacent villages, in which, at Rome, and, I presume, at Naples, horse-races, the playing of beautiful fountains, and exhibitions of fire-works, and illuminations, are announced by *ecclesiastical authority*, along with the masses to be said and sermons to be preached, as forming collectively the business of the day. The summer festival of the *Madonna del' Arco*, in the vicinity of Naples, is, besides a religious celebration, a complete representation of the ancient Bacchanalian festivals. The very manner in which the eve of a saint's day is announced—the letting off of crackers before the door of the church dedicated to him—is a sufficient indication of the nature of the observance.

We have just passed the general festival of the name of the sovereign, St. Francis, kept with great joy and illuminations in honour of the reigning King, Francis I. Every Saturday morning there is a pleasant walk to be taken to visit the convent of the Madonna di Sant' Ursula, (on a lofty eminence,) during the "the twelve holy Saturdays," between the Festival of the Assumption of the Virgin and the Festival of Christmas. Not a week passes but the squibs announce a particular, or the deep-mouthed cannon the return of a general, festival. Thus the year goes round in "religious dissipation." But what has all this to do with the gospel of Christ? Alas! the Neapolitan knows not what the gospel is, and has no opportunity of learning. "Ma dite mi un poco, questa Bibbia, cosa dice?" "But tell me, I pray you, this Bible you talk of, what does it say?" observed an elderly respectable person with whom I conversed on the subject of religion, and who was fond of reading. "What!" I replied, "did you never see a copy of it?" "No, never. My son, who was very studious, wanted to know what the Bible said, and so he sent to Rome for a licence to read it; but he never let me see it."

SONNET.

No, not the beauty of thy gentle eye,
 Not the absorbing music of thy voice,
 Not these, not these—oh, these are not my choice,
 Not e'en thy spirit's rich variety,
 Informing, charming, leads my heart to thee:
 For thou hast more and better; yea, the best
 Of knowledge, beauty, truth, with thee doth rest,
 Cherished and loved—thy dearest treasury.
 To the great Fountain Mind thou hast appealed,
 His light doth guide thy apprehension clear,
 The universe its wonders hath revealed,
 The deep doth speak a language to thine ear,
 All things to thee their purest essence yield;
 Teach me, like thee, to feel and see and hear!

L. F.

REVIEW.

ART. I.—*History of the Progress and Suppression of the Reformation in Italy in the Sixteenth Century; including a Sketch of the History of the Reformation in the Grisons.* By Thomas M'Crie, D. D. Edinburgh, Blackwood. 1827.

DR. M'CRIE, who is well known by other works on the history of religious reform, has now favoured us with a History of the Reformation in Italy during the sixteenth century. An historian has certainly a right to limit his researches within given bounds; but there are some periods of history so intimately connected with each other, that, to endeavour to divide them, and to write the history of only one, independently of the others, may be very injurious to historical truth. Great revolutions, either religious or political, are brought about, not by sudden causes, but by a long concourse of circumstances, having their origin in distant periods and events, which cannot be overlooked by any one who wishes to give a full idea of such revolutions. Nor, on the other hand, can any one imagine that as soon as a revolution is quenched by a deluge of blood it is altogether extinguished, and that no discoverable traces of it are left.

Dr. M'Crie has certainly fallen into the fault of limiting his views too much. Without at all adequately considering whether, and to what extent, the progress of reform in Italy in the sixteenth century was connected with the state of religious opinion in that country during the preceding ages, he is satisfied with giving, as an introduction to his book, a very short and imperfect sketch of the "State of Religion in Italy before the era of the Reformation," in which none but some of the most known and least important facts are recorded; some common-place passages of Dante are alluded to; and not even the names of whole sects, which were very remarkable in Italy during those times, are mentioned. True it is, that we are told that in 1370 some Vaudois from the Valleys of Pragela went to Calabria and established themselves quietly there, but it is only to remark, "that the first gleam of light at the revival of letters shone on that remote spot of Italy where the Vaudois had found an asylum:" from which one would suppose he had forgotten that Dante, with whom, if not by whom, literature was revived, had been dead fifty years before these Vaudois went to Calabria (if the date be correct); and that Barlaam taught Greek to Petrarch in 1362, and Leonzio Pilato to Boccaccio in 1360; so that this light from Calabria did not come from that remote spot of Italy where the Vaudois had found an asylum, but they found an asylum where literature had revived.* There was a cir-

* We must observe that there are very good authorities for asserting that those who went to Calabria were Albigenses, who settled there about the year 1230. They were not French or Piedmontese, but Lombards, and they gave the name of "Guardia de' Lombardi" to the place where they went to in Calabria. They were persecuted because not being satisfied with their condition, having heard from their friends in Lombardy (with whom they had kept up a correspondence) of the reformation of Luther, they were the first to spread it in the south of Italy, and sent for two ministers who came from Geneva. See *Giannone Ist. di Napoli*, L. xxxii. c. v.; and also *Thuanus*, (*epist. dedicat. Hist. sui temp. ad Henricum IV. Regem*.) who says, that from some of the same people who retired into this country Wickliff and some of his followers sprang. This writer besides relates that many of them went to Bohemia and to Poland.

cumstance in the religious history of Italy in the sixteenth century which, whatever may be thought of it in other respects, cannot but strike any historian of reform in that country and in that age, as calling for some peculiar investigation into predisposing causes; we mean the fact that almost all the most eminent among those Italians who were obliged to quit Italy on account of their religious opinions, as soon as they were in places where they thought it safe to make them known openly, appeared not to be followers of the German Reformers, but Anti-trinitarians. Dr. M'Crie in recording such names as *Camillo Renato*, *Ochino*, *Gentili*, *Alciati*, *Blandrata*, *Socini*, (the three relations *Lelio*, *Fausto* and *Camillo*,) *Martire*, *Lupo*, *Fieri*, *Camulio*, *Gribaldi*, and many others, must have been struck at seeing them deserting the ranks of Luther and Calvin, opposing them at all risks with fairness and candour in a Socratic and not a dogmatic manner, and endeavouring to carry reform much further than either of the two famous reformers dared. He, however, has not thought it worth while to bestow any pains in investigating the causes of this phenomenon, and has often been satisfied with merely mentioning, and sometimes has forgotten altogether, several of these singular men. Perhaps, however, we are to understand Dr. M'Crie's book as intended only to chronicle the attempts to spread the peculiar system and tenets of the German Reformers, whose orthodoxy entitles them to his regard; and though, even in so limited a point of view as this, a little more previous inquiry would be very useful, he would be to a certain extent right in treating (as he is always disposed to do) the men who pushed the principles of the reformers to some wider results, as "disturbers," and as being not much less of enemies to the creed of his heroes than were the followers of the Church of Rome. It is quite true that the inquiring minds of the Italians very much "disturbed" the plans of the Calvinists, and placed their practice in no very creditable opposition to their professions as the friends of scriptural investigation.

For those who would wish to pursue the long and interesting but intricate history of the modes in which, at divers periods and through various channels, attempts were made and exhortations given in favour of ecclesiastical reform, or in the prosecution of free discussion in religious matters, the historian would have a much wider field of exertion and investigation. In such an inquiry the German reformation in its external influence and the attempts made to lead the Italian reformers in the same train, would form but one chapter, though doubtless an important one; and we fear that much cause would be seen for doubt whether that event did not disturb the progress of movements proceeding towards a desirable end, though on a very different plan; and did not, both from political and religious causes, prove highly disastrous to all prospect of improvement in that unhappy country. We know that many of the most enlightened Italians are accustomed to believe that it was from their own ancient and inquiring sects, that the spirit displayed by the Italian reformers of the sixteenth century arose; that the reformation of Luther and Calvin was in the result favourable to the Popes in Italy, since it opened their eyes upon the state of religious opinions in that country, and brought them assistance on political grounds; that while on the one hand the Popes took advantage of the reformation for increasing their power in religious matters in Italy, the reformers of all denominations, on the other, in reality assisted Rome to put down the ancient doctrines and speculative inquiries of the enlightened Italians; that, in short, it is not to Luther and Calvin that the Italians are indebted for having revived "the light," but that it is to their anxiety and

intolerant wish of extinguishing any "light" brighter and stronger than that which they themselves kindled, that the Italian inquirers in a great degree owe their destruction, and the desertion of the cause by those of the higher orders, who had hitherto shewn great indulgence to freedom of inquiry and judgment.

The materials for the early religious history of Italy and its sects cannot be otherwise than involved in considerable obscurity; and the circumstance of its being the centre of the papal power would of course enable the progress of discontent to be more skilfully met and dexterously effaced or covered. But it can hardly be expected *à priori* that inquiry and speculation would be least active where literature was best preserved, or that they would fail to produce the same effects as in other countries where the predisposing causes were necessarily less active. In fact, we have no doubt that the historian would find throughout Italy abundant traces of practical resistance to ecclesiastical shackles in the earliest ages; and that, both among the more ascetic sects, (of whom traces are in many other places found,) and among the philosophic and scholastic inquirers who were always abundant in Italy, there was plentiful preparation made for the ferment which the age of the German reformation produced, to the ruin not only of its own Italian disciples, but of all those other and perhaps more numerous dissidents from the Romish creed whose plan was different, and who either fell victims to the one side or the other, (both being equally their foes,) or were frightened back into the arms of the church.

The whole life of St. Bernard, the great champion of the church in the age when men's wits began to be exceedingly sharp on many dangerous topics, would furnish much curious matter. St. Francis and St. Dominic form with St. Bernard the three most eminent combatants in the support of the church, (though the first two carried on the war on a very different plan, which the altered position of society rendered necessary,) and the proceedings of all as they affect the Italians, and the state of opinions among them, are rich in materials for the historian. Many curious anecdotes with relation to Italian heresy in early times are to be picked up by any one who is curious on the subject. For instance, Landolfo Seniore* relates that, in the year 1040, Heribert, Archbishop of Milan, went to visit his archbishopric, which extended *then* as far as Turin. He was informed that near Turin there were heretics whose tenets he wished to know particularly. One of them, of the name of Gerard, was brought before him, and being questioned, said, "that they believed in *the Father, the Son, and the Holy Spirit*, and that they believed and read continually the Scriptures." But Heribert not being quite satisfied with the answer of Gerard about the Trinity, asked him to answer precisely what he thought of the Father, Son, and Holy Spirit, and of each of them. To which Gerard answered very willingly, "that when he spoke of the Father he meant the eternal God who made every thing, and on whom every thing depends; that when he spoke of the Son, he meant *the mind* (or soul, *animus*) of a MAN, beloved by God; and when he spoke of the Holy Spirit, he meant *divinarum scientiarum intellectus*, by which all things are governed." The Archbishop further asked him, "Friend, what dost thou say of our Lord Jesus Christ, *the word of the Father*, born of the Virgin Mary?" To this Gerard answered, "Jesus of whom thou speakest is that

* Landulph, Senior, Hist. L. ii. c. xxvii., apud Muratori Rer. Ital. script. Tom. iv. p. 88.

mind, (*animus*,) born *sensualiter* of the Virgin Mary." These sectarians are remarkable not only for the boldness of their tenets, but because, from the manner in which this man was questioned and answered, it would appear that they were well aware of the precise meaning of their answers, and that they had rendered themselves already remarkable.

Under the different names of Patareni, Catari, Gazari, Albigesi, Valdesi, Poveri, Lombardi, Bulgari, Bagnolesi, Concorrezesi, &c., &c., are to be found in Italy, as in many other parts of Europe, a constantly recurring succession of heretics, to whom (we hardly know why, except because it was a bad name, and therefore the best to give to those who were at all events to be run down) what is called Manichæism* has been always attributed. It is somewhat suspicious that amongst all these obnoxious sects a pretty active spirit of opposition to the corruptions of the church, and a simplicity, instead of a deformity or complexity, of doctrine is always to be found, whatever may have been the case as to their Manichæism. Ecclesiastical historians are fond of telling us under how many names the obnoxious Manichees took refuge from persecution; we should rather be inclined to suspect that it was found a convenient thing to try to fasten the obnoxious name on all those whose opinions were found to be troublesome. There is at least great mystery attending these sects, every where found, as it were inheriting without communication with each other, the same general principles of inquiry, independence, and simplicity. The heretics of Turin have been placed in the same herd of Manichees, we hardly know why, though it may perhaps be remarked that many of the early followers of that name held no very orthodox notions as to the divinity of Jesus Christ. St. Augustin bears testimony to his heresy on that point while he ranked among them.†

In the twelfth century there are many proofs of religious ferment in Italy, independently of that active opposition to the church, which was preached and enforced by Arnold of Brescia and his followers. The Lombard towns, then in the height of their glory, and burning with a spirit of liberty to which, except in the history of Sparta and Athens, there is no parallel, were successfully engaged in opposing the tyranny of the Emperors of Germany, for

* The Emperor Henry III., in 1052, hanged several heretics who were discovered to be Manichæans, because from their pale complexions it was judged that they did not eat animal food; another historian says, because they would not kill chickens when desired. *Sismondi*, IV. 289.

† The words of St. Augustin are remarkable: "Tantum sentiebam de Domino Christo meo, quantum de excellentis sapientiæ viro, qui nullo possit æquari. Quid autem sacramenti haberet VERBUM CARO FACTUM EST ne suspicari quidem poteram. Tantum cognoveram ex iis quæ de illo traderentur, quia manducavit et bibit, dormivit, ambulavit, exhilaratus est, contristatus est, sermocinatus est, non hæsisse carnem illam Verbo tuo (Domine) nisi cum animâ et mente humanâ. Novit hoc omnis qui novit incommutabilitatem Verbi tui, quam ego jam noveram quantum poteram, nec omnino quidquam inde dubitabam. Etenim nunc movere corpora per voluntatem, nunc non movere, nunc aliquo affectu affici, nunc non affici, nunc proferre per signa sapientis sententias, nunc esse in silentio, propria sunt mutabilitatis animæ et mentis. Quæ si falsa de illo scripta essent, etiam omnia periclitarentur mendacio, neque in illis literis ulla fidei salus generi humano remaneret. Quia vera scripta sunt, totum hominem in Christo agnoscebam, non corpus tantum hominis, aut cum corpore sine mente animum, sed ipsum hominem: non persona Veritatis, sed magna quædam naturæ humanæ excellentia, et perfectiore participatione sapientiæ præferri cæteris arbitrabar." D. Augustin. Confession. l. vii. c. xix. Compare with this passage the Acts of the Council of Nice, where the opinions of Arius are given.

which the modern Lombards are now repaid by the house of Austria. The contemporary chroniclers are too much occupied with describing the political struggle in which the cities and towns forming the Lombard league were engaged, to take much notice of the religious sects, but we know that there were a great many *Catari* in Italy, and particularly at Milan, in 1176.* This was just six years before the peace of Constance, and it should be observed, that Milan was by far the most powerful of the leagued cities, the most resolute enemy of the empire, and the most intrepid in the defence of liberty. Not only in this, but in the following century, was this town full of heretics; and indeed the number, importance, and strength of the heretics in the thirteenth century, would alone argue their probable prevalence during the preceding century.

The beginning of the thirteenth century marks the commencement of the zealous exertions of the *Dominican* friars, in support of the church, particularly against the *Albigenses* and *Waldenses* in the South of France. The papal power was every where exerted to increase their number throughout Italy, and chiefly in Lombardy, where the number of the sectarians had wonderfully increased. Whenever those worthy disciples of Dominic could not make converts by their sermons, they had recourse to temporal punishments. Their credit and that of the *Franciscans* was immense; and making use of the old tactics of the court of Rome, they had contrived to have even a share in the temporal government of the cities, chiefly where the Guelphs prevailed. Fra. Giovanni da Vicenza is recorded to have caused sixty persons, males and females, to be put to death in three days, at Verona, as heretics. Such an execution, however, awoke the suspicions of the citizens, who began to perceive that the plan of this friar would extend to destroy all the partisans of the Emperor Frederic II., and to advance the temporal as well as the spiritual views of the Pope.

Our M. Paris mentions the *Patareni* also as making progress, and says that the Emperor complained to the Pope of the town of Milan more than of any other, as it was *the nurse of all heretics, as well as of all the rebels to the empire*. Not long after, the same historian inserts a letter of Ivo Narbonensis, a priest, who wrote to Gerard, Archbishop of Bourdeaux, in order to obtain his absolution for having been among the heretics, and having conformed to their practices, and joined in their prayers, although, as this worthy reverend adds, he all the while heartily detested them and their errors. This Ivo relates, that from almost all the cities of Lombardy, and from many of Tuscany, these sectarians were accustomed to send scholars to the University of Paris, and merchants to the fairs, to spread their faith. It would appear, too, that the heresy lay among the rich inhabitants; for Ivo says, that having been their guest he had abundantly enjoyed all the good things of this world in all the towns of Lombardy on the Po, and particularly at Milan and Cremona.

To understand correctly the state of religious opinion in Italy, about this time, it would be necessary that an historian should enter particularly into the political condition of that country, the characters of the Popes and of the Emperor Frederic II., and the relation in which they stood towards each other. We are apt to fancy that the number of heretics, and of prosecutions for heresy, arose mainly from the policy of the Church of Rome in pursuing the imperial party under that pretence, which was by no means

* Muratori, Annali d' Italia ad an. 1176, and Antiq. Diss. 60, Vol. IV. fol. 97.

generally the case ; though, certainly, it was done to a considerable extent. On the other hand, the protection and patronage of the imperial party has been too often considered as having been the main support and cause of opposition to the papal faith. The reverse was in most cases the truth. There was abundant freedom of opinion among Frederic and his friends ; but it was indifference to all religion, and none joined more ardently than they did, from motives of policy, in the persecution of conscientious believers. The atheism of these men, though it certainly contributed to bring the papal corruptions into disrepute, must not be confounded with the religious fervour of the sectaries.

Frederic II. being indebted to the Pope for his crown, on the very day of his coronation published a *constitution*, (so were the imperial ordinances called,) with the approbation of the Pope, in which, among other things, he placed the *Catari*, *Gazari*, *Patareni*, *Arnaldisti*, and all denominations of heretics, under the imperial ban, and ordered their properties to be confiscated. This *ban* rendered all persons subject to it liable to be killed with impunity by any one. But it was not long before the court of Rome and the Emperor quarrelled. Frederic was first excommunicated for not going to the Crusade, and afterwards for going to it his own way ; and after a perpetual interchange of injuries and insults he died in 1250, still under the papal sentence.

During all these quarrels, (in which the proceedings of both parties were equally fatal to religion,) and in the intervals of peace between them, the Emperor's policy was continually to conciliate and flatter the court of Rome, when he could do so without injury to himself. The Dominicans, who had been at first busy in the Crusades against the foreign heretics, when there was no more war of *that* sort to be made, piously turned their thoughts towards keeping *home* clear of them. They obtained authority from the court of Rome, to inquire after those whom they suspected of an impure faith, and to denounce them to the bishops and the secular power, in order that they might punish them if convicted of heresy. And thus arose the machinery of the *Inquisition*. Frederic, at the instigation of the Pope, published four terrible constitutions against heretics, and by one, in particular, he ordered them to be burned alive ; and this appears to be the first law in which such punishment is formally denounced for heresy. In doing this the Emperor's view was not only to conciliate the good-will of the court of Rome, and get the credit of orthodoxy, but to diminish the power of his eternal enemies, the Lombard cities, where religious freedom was connected with political, where, in fact, there was the greatest number of heretics, and where he, perhaps, hoped that the ferocity of the friars would be favourable to him in creating schisms, bringing the papal authority into discredit, and making the Guelphs turn Ghibellines, in their own defence. It is no wonder, in this view, that he so loudly denounced Milan as the rendezvous of heretics ; since it was the most powerful of the towns which had leagued against him and his predecessor Frederic I. The friars and the court of Rome were however far more cunning than he, for when armed with the imperial protection they exercised their authority against political enemies as well as heretics ; they exerted themselves in favour of the Pope, whom alone they looked upon as their sovereign and lord ; and the very weapons put into their hands by the Emperor were turned against his friends and partisans. In this way it came to be asserted or insinuated that heretic and Ghibelline were one and the same thing. We read, that whilst

the Guelphs of Spoleto were couching their lances against the Ghibellines of Foligno, they cried out,—Death to those *Patareni* Ghibellines.* Certainly, however, the Ghibellines were, generally speaking, any thing but *Patareni*, who suffered equally from the policy and bigotry of both parties.

One of the most important branches of the history of theological inquiry and opinion in Italy, during the middle ages, would be found to consist in tracing the effect of Platonic, Scholastic, and Aristotelian speculations. Platonism, especially, was always in vogue, and led to many speculations of different sorts. At the æra of the Reformation, the minds of the Italian theologians are well known to have been so accustomed to freedom of inquiry and speculation on these topics, that Melancthon, as quoted by Dr. M^cCrie, seems (very correctly, as the event proved) to have contemplated no very easy reception for the doctrinal system which his school of theologians wished to make as despotic and unbending as the ecclesiastical tyranny they were shaking off. There are traces in every period of the operation of the acute spirit of the philosophizing divines, which sometimes misled, at other times encouraged, an active inquirer in the path of truth.

It might be remarked even, that the opinions of the Turin heretics, questioned by Haribert, are quite in unison with the tone of Calcedius, a Christian writer of the philosophic school, who dedicated his comments on the *Timæus* of Plato to Osius, one of the presidents of the Council of Nice. The scholastic divinity, and the freedom to which it led, were seen by the early defenders of the church in their true position of danger to its interests. Abelard and his followers were even led by it into heterodoxy on the doctrine of the Trinity; and St. Bernard was perfectly wise in his generation, in endeavouring to put down so dangerous a line of inquiry altogether. The system of Aristotle came next, and was judiciously opposed, and its books burned by the Council of Paris. But the appetite was too powerful to be restrained, and the new system of divinity received by the Dominicans and Franciscans into the service of the church, gave the fairest cover for many of its enemies to pursue their work undiscovered, and at once opened a field for the active collision of intellect, instead of the leaden repose in which the church had hitherto kept its adherents.

The license which these disputations gave was embraced by many for the purpose of liberal and enlightened inquiry in matters of religion, and the habits of mind which such pursuits encouraged are to be examined as some of the leading causes of the difference in the results produced in Italy by the attempts of the reformers, from what had occurred in Germany and elsewhere. But there was a large party of those who made their philosophy and sophistry a cover to conceal a contempt for all religion, and these were the bitterest enemies of the conscientious heretics. Among these freethinkers, Frederic and his peculiar friends (such, for instance, as his Chancellor, Petrus de Vineis) have always been reckoned, and they were no friends to honest and conscientious separation from the doctrines or discipline of the church.

Aristotle's opinions lead easily to Materialism. That Frederic II. and his courtiers were open to the charge of Materialism and Atheism, is a fact imputed to them by many, and supported by strong indications. That he or his Chancellor was the author of the famous book *De Tribus Impostoribus*, is an assertion which at least goes far to shew what was thought of them.

* *Moriantur Patareni Ghibellini*—Bonav. Benvenuti Fragm. *Histor. Fulginat. apud TARTINI. Ref. Ital. Script. post Murator. Vol. I. col. 856.*

Dante, the warmest and truest of all Ghibellines, puts Frederic in hell as an Epicurean; and what is more curious is, that amongst these Epicureans, whom he sees, or whom he hears of as there, three of the four are Ghibellines, that is, Frederic, the Cardinal Ribaldini, and Farinata. The fourth, Cavalcanti, was not a Ghibelline, but was father of that Guido Cavalcanti, the intimate friend of Dante, who had married a daughter of Farinata, who joined with the Ghibellines, and had the reputation of being a philosopher engaged in searching whether he could find any proof that there was no God. The leading Ghibellines in general were therefore, we fear, more inclined to infidelity, than, like the Patarni, followers of the gospel, according to their own views of Christianity; and it may be some consolation to a religious mind to reflect, that he who condemned heretics to the fire, did so, not from any mistaken religious feeling, but probably because he had no religion at all, and, perhaps, with the idea of undermining religion by rendering it odious and cruel.

(To be continued.)

ART. II.—*The Bampton Lectures for the Year 1824; being an Attempt to trace the History and ascertain the Limits of the Secondary and Spiritual Interpretation of Scripture.* By J. J. Conybeare, M. A., Prebendary of York, &c. 1824.*

On the Historical Types contained in the Old Testament. Twenty Discourses preached before the University of Cambridge in the Year 1826, at the Lecture founded by the Rev. John Hulse. By the Rev. Temple Chevallier, M. A., late Fellow and Tutor of Catharine Hall. 1826.

THESE two works, proceeding from men justly eminent in their respective Universities, serve to shew what is the present state of opinion among the theologians of the English Church, on a subject regarded by many as connected with the most vital interests of religion. They consider it under different points of view. Mr. Conybeare devotes nearly the whole of his book to the history of the secondary interpretation, while Mr. Chevallier is chiefly occupied with illustrating the typical character of personages in the Old-Testament history, and the fulfilment of these types in Christ. Such had been the range of wild imagination in the authors who had treated on this subject before him, that little was left but to select those instances which would best bear to be produced in the present age; and, accordingly, Mr. Chevallier's work is not distinguished by any novelty in the application of his principle. It is very evident that the labours of Sykes, though received with little gratitude by those of his own communion, have produced their effect. Both authors, at the same time that they contend strenuously for the existence of a secondary sense, are very desirous to guard against the fanciful extension of it; while neither of them furnishes us with any certain criterion by which the limits of the sound and warrantable application may be fixed. Indeed, the vagueness of conception and inaccuracy of reasoning which pervade the general remarks of both, on that mode of interpretation of which one writes the history and the other gives the example, as they

* Mr. Conybeare died just when he had completed the revision of the proof sheets of this work.

cannot be imputed to the intellectual habits of the authors, men distinguished for scientific attainments, must excite a suspicion that there is something unsound in the whole foundation of their system.

In the opinion of the great majority of Christians, the Bible is distinguished from all or most other books, by the circumstance that its words have often a double meaning—one, immediate, in reference to the persons and things to which they are applied by those who use them; another, secondary and remote, to other persons and things; which being of higher dignity and importance, the secondary meaning is proportionally exalted in importance above the primary. The events of Jewish history, and the illustrious personages whose actions are recorded in the Old Testament, are supposed, besides the relation in which they stand to their countrymen and contemporaries, to bear also a higher relation to the events of the Christian dispensation, and to its great Founder—a relation expressed by their being *types, shadows, adumbrations, &c.*, of the gospel and its author; and the prophecies of the Old Testament, besides their fulfilment in events belonging to that dispensation and persons who lived under it, are thought to be, in a higher and more spiritual sense, fulfilled in the life, sufferings, resurrection, and exaltation of Christ. It is evident that the *onus probandi* rests entirely with those who maintain that the Bible is to be interpreted on principles so different from those by which other books are explained; and we are now to attend to what the authors under review allege as proofs of their system.

Like most of those who, since Warburton, (Div. Leg. B. iv. vi.) have written on this subject, Mr. Conybeare begins by representing the close affinity that exists between the supposed double sense of Scripture and the method of instruction by allegory, which was so prevalent in early times, and which was itself a natural result of the predominance of sensible imagery in the rude language and imperfect symbols of those ages.

“The wisdom and theology of the Egyptians, to whose customs the Israelites had been so long inured, appear from the remotest antiquity to which we can trace them, to have been involved in figurative and mystical representations. The whole hieroglyphic system must have been little else than a tissue of metaphor and allegory addressed to the eye instead of the ear. These considerations might well lead us to suspect that even they whom we regard as having needlessly and fancifully assumed or exaggerated the mystical sense of many parts of the Mosaic record, are at least not more *unphilosophical* than they who utterly proscribe every interpretation of the kind.”
—P. 15.

We cannot but wonder how the very obvious circumstance has been overlooked, that the facts here mentioned are wholly defective as analogies to the double sense of Scripture. In regard to figurative language and hieroglyphical symbols, the case is clear; though their meaning may be difficult to find, it is as strictly *one* in itself, as that of the simplest phrase or the plainest historical picture. The meaning of an author is not what his words or any other symbols of his ideas *may* possibly express, but what he designs they should express, and the obscurest inscription of Egypt has in this view no more a double sense than an ordinary alphabetical sentence. We may be at a loss to know whether the sun, the globe, and the beetle, stand for these objects themselves, or certain ideas of which they are the symbolical types; but if in the same combination they stood for both, instead of a double meaning, there would be none at all. In allegory the case is not

really, though it may be apparently, different. The words employed are confessedly capable of two meanings, and the skill of the author is shewn in keeping up both together; but of these two meanings, *one, and one only*, is in every case intended to be understood. An unskilful writer may not distinctly mark which is his real meaning; a dull reader may misunderstand him, though he has marked it ever so clearly; but in the sense in which we have explained the word, he has no more a double meaning than the algebraist, in whose formula the letters of the alphabet have by chance been arranged into a significant word. When the thistle sends a message to the cedar, or the wolf holds a dialogue with the lamb, the impossibility of literal truth guides us at once to the moral meaning; where the facts related are possible, we may waver for a while, but we soon decide for the one meaning or the other. When Nathan related to David the outrage of the rich man, the king did not at first perceive his drift, and, taking his words literally, was preparing to inflict vengeance on the oppressor; but no sooner had the prophet disclosed his real meaning by the words, "Thou art the man," than the purpose of punishment gave way to humiliation and remorse. All thought of literal truth was at an end, the moment the allegorical import was perceived. The fact *might* have been true, and the prophet, instead of inventing, might only have related it to the king, drawing from it the same lesson as before; but in this case it would have been an abuse of words to have called it an allegory. A matter-of-fact allegory is a combination just as incongruous as Chillingworth's *secret tradition* and *silent thunder*. The truth is, that those who introduced the notion that the historical parts of Scripture were allegorical, did it to get rid of the literal meaning, and this, though an ignorant and unwarrantable proceeding, furnished at least an intelligible result: while our modern theologians, unwilling to give up a term which use has consecrated, are obliged to confound things essentially different, in order to maintain the co-existence of the historical and allegorical meaning. Bishop Marsh, who has treated this subject with a clearness of which we should have been glad to find more in Mr. Conybeare's book, (Lectures XVII. XVIII.,) might have preserved a successor from falling into an error, sufficiently obvious, even if it had not been pointed out.

The word ἀλληγορούμενα does indeed occur in the Epistles of Paul, (Gal. iv. 24,) and it may be worthy the attention of those who lay so great stress on this mode of interpretation, that the substantive never occurs in the New Testament, the verbal form only in this place, and that in an argument with the zealots for the law: see ver. 21. Now, we suppose no one will attribute to the apostle the design of saying, that this part of Scripture does not contain a real narrative, and therefore the word which he has used cannot bear the same meaning which its derivative does in our own language. Bishop Marsh, in the work before referred to, (p. 92,) remarks on the inaccuracy of our Common Version, "which things *are an allegory*," and says that the apostle means to represent himself as *allegorizing* the history, or treating it in the same manner as we treat an allegory. This interpretation has been given also by other commentators; but when the Bishop adds, that "St. Paul, comparing the sons of Abraham with the two covenants, did nothing more than represent the first as *types*, and the latter as their *antitypes*," he affords an example of that propensity of critics to put their own ideas into the words of the sacred writers, which has been one of the greatest obstacles to the correct understanding of Scripture. Whether the words should be rendered, "these things are allegorized," i. e. by me, or, "these things have an

allegorical application,"* is of little importance to the present inquiry; the question is, did St. Paul impute to the author of the history a design that his words should express the relation between Judaism and Christianity, or did he merely avail himself of the resemblance to argue on their own principles with those who extolled the law and depreciated the gospel? It is difficult, we think, to read together the history and the application of it, and to believe that the author of the book of Genesis meant any thing more than to declare an historical fact, or the apostle to attribute to him a meaning, of which his narrative affords not the remotest hint. To modern readers it may seem that there would be no force or propriety in the mention of this passage of the Old Testament, unless the author were supposed distinctly to have intended the use to which it is applied; but the whole practice of quotation and allusion to Scripture in this age shews, that a felicitous application carried with it its own evidence, and that strict adherence to the connexion and primary meaning was by no means considered as an essential circumstance.

Both Mr. Conybeare and Mr. Chevallier insist upon the symbolical actions used by the prophets as presumptions in favour of the secondary sense of Scripture.

"Few will be disposed to question the fact, that the use of figurative expression and action pervades nearly the whole of the prophetic writings. Doubts may indeed, in some cases, be raised, as to the precise objects shadowed out under such mystical imagery, but all must be convinced that the marriage of Hosea, the walking naked and barefoot of Isaiah, the linen girdle, the potter's vessel, the good and evil figs, and the bond and yoke of Jeremiah, and the splendid and lengthened visions of Ezekiel and Daniel, were all in their several kinds symbolical and typical, and that the frequency of these representations shews them to have been addressed to a people habituated to and readily capable of apprehending such vehicles of instruction and warning."—Bampton Lectures, p. 20.

To the same purport Mr. Chevallier, pp. 25—31, who alleges from the New Testament Agabus binding his hands with Paul's girdle, and the vision of Peter. But here again the reader will easily perceive a complete failure in the analogy, rendering all these instances irrelevant. These are not part of the ordinary actions of the prophet's life, at once connected with the other events of it, as cause and effect, and also in a spiritual and secondary sense conveying moral instruction or warning; they are actions expressly commanded for the avowed purpose of instruction, such as the prophet would never have performed, except with such a view, and which, indeed, if not announced as symbolical, might reasonably have subjected him to the imputation of an unsound mind. What analogy is there between such actions and the events in which interpreters of the Old Testament find adumbrations of the Messiah's kingdom; events neither brought about by any command to give a symbolical exhibition, nor declared by those who engaged in them to have any such signification, but standing in a simple and natural relation to their feelings, motives, and circumstances?

It is said, however, that we have the authority of the writers of the Old Testament themselves for the existence of a secondary sense.

* The passages quoted by Wetstein, on Gal. iv. 24, shew that ἀλληγορεῖσθαι may equally mean to be *applied* in an allegorical sense, and to be *employed* in such a sense. Thus the hieroglyphic characters are said by Porphyry to be ἀλληγορούμενα κατὰ τινὰς διονυμους, "used in a figurative or symbolical sense." Luther's rendering is curious: *Diese bedenten etwas*, "These things have a meaning."

"The notion," says Mr. Conybeare, "that the Israelites saw nothing spiritual in the words and works of the law, that they understood in the lowest and most barely literal sense, all that was written for their instruction and prescribed for their observance, must subject those who would maintain it to a yet further charge of paradox and inconsistency.—The Mosaic law confessedly forbids (and that under the severest penalties) every species of idolatrous worship; but we find the very Lawgiver expressly commanding his followers to look, for the removal of the fiery venom which infected their host, to an image, which, if they did not see and acknowledge in it the type of some higher and more spiritual deliverer, must have been to them an idol not less absurd than those of their Egyptian task-masters, if, indeed, it were not the very semblance of one of the many creatures worshipped by that extraordinary people; an idol which in aftertimes became, we are told, of a truth, a snare and cause of offence, and was in consequence destroyed by the faithful Hezekiah, 2 Kings xviii. 4."—Bampton Lectures, p. 16.

If the reader will turn to the twenty-first chapter of the book of Numbers he will find, that the children of Israel having murmured against God, fiery serpents were sent among them, and many died by their bite; but that the people having repented, Moses was directed to make a serpent of brass and put it on a pole, and that every one who had been bitten recovered when he looked upon it. And now, what is there in this simple narrative that affords even the slightest ground for Mr. Conybeare's inferences? Had Moses told the people *to bow down and worship* the brazen serpent, it might reasonably have been said that he was leading them into idolatry, unless he taught them to regard it as the symbol of something higher than the animal whose form it imitated; but there is not a word of such a direction on his part, nor an indication of such a thought on theirs. It was the appointed means of their deliverance, but there is no reason to suppose that they would on that account worship it, any more than they would worship the wand of Moses, because it had smitten the rock, and the gushing of the water had followed the stroke. In later times, when the original use of the brazen serpent had been forgotten, and the people had become idolatrous from imitation of their neighbours, it is not wonderful that they should have burnt incense to it; and Hezekiah, instead of reminding them that it was to be regarded "as a type of some higher and more spiritual deliverer," very prudently broke it to pieces. And this naturally suggests the question, "Whence did the Israelites in the desert learn that the serpent was such a type?" Did Moses, when he commanded them to look to it for the cure of their wounds, tell them also of its spiritual significance? We may be allowed to wonder that all mention of by far the most important part, in the whole transaction, should be passed in profound silence, and that future readers of the law should have been deprived of that knowledge, which could alone keep them from the guilt of idolatry. Or did the Israelites themselves, dull of apprehension as they were, discover this secondary meaning by their own sagacity; or must we revive the fable of the Jewish doctors, and suppose a *Mischna* of spiritual interpretation, handed down from age to age since the giving of the law, but deemed of too high an import to be committed to writing?

Mr. Conybeare proceeds:

"Nor is more direct authority wanting to this purpose: the rite, by which the Hebrew was initiated into the privileges and blessings of the covenant, was expressly declared by him through whom it was enjoined, to have a spiritual meaning (Deut. x. 16, xxx. 6); the golden frontlet worn by the high priest, and the bells and pomegranates which formed a conspicuous part

of the sacerdotal vestments, were worn, we are told, the one, that he might *bear the iniquity of the holy things of the people*; the other, that when he went into and came forth from the holy place, *he should not die*. (Exod. xxiii. 35, 38.) Now, that such a virtue resided in the plate of gold, inscribed even as it was with *Holiness unto the Lord*, or in the mere semblance of the fruit and sound of the metal, could not surely have been for a moment credited by those who had been so clearly taught that Jehovah dwelt not in images of silver or of gold, nor in any work of man's hands.

"To a people, too, thus instructed, the whole system of expiatory sacrifice must have appeared intelligible and reasonable, only upon the supposition of its being figurative or allegorical. Admitting readily, that even the most pious and spiritually-minded among them might be far from understanding the precise nature and full value of that great sacrifice which we (neither unscripturally, we trust, nor irrationally) believe to have been thus shadowed out, we would yet contend that they must have regarded that which of a truth *purged their iniquities*, the *iniquities* even of their *holy things*, as somewhat far higher and more available than the *blood of bulls and goats*, and the *sprinkled ashes of the heifer*."

We have no intention to enter into the question respecting the Jewish ideas of sacrifice, and will only oppose to Mr. Conybeare's presumption that the Jews *must* have had the notions which he attributes to them, the *fact* that from the first of their historians to the last of their prophets there is not a single passage which shews, or even seems to shew, that they attached any such opinions to a rite of which they were in the constant exercise. But as he says that circumcision is "expressly declared by Moses to have a spiritual meaning," it may be worth while to examine what it is the Jewish Lawgiver really says. Circumcision was not of Moses, but of the fathers, and in the 17th chapter of Genesis is declared to be the covenant (i. e. sign of the covenant) between God and Abraham, that the land of Canaan should be given to his descendants and possessed by them, while they continued obedient. The command was renewed and incorporated with the law (Lev. xii. 3) without a word being said of any spiritual meaning. But in his address to the people in Deuteronomy, Moses twice exhorts them "to circumcise their hearts;" and this Mr. Conybeare calls an express declaration of the spiritual meaning of the rite. If this be an express declaration, may we not ask, what can be called an incidental allusion; or if this application of it in a moral sense prove that it bore a secondary and spiritual meaning, why may we not say that it had a third and *rhetorical* meaning, since Moses declares himself to be "of uncircumcised lips" (Exod. vi. 30); or a fourth and *horticultural* meaning, since he speaks of a tree being uncircumcised? (Lev. xix. 23.)

Hitherto we have spoken generally of the doctrine of a double sense in the Scriptures of the Old Testament, but it is necessary to direct our attention more particularly to the subject of the historical and prophetic *types* which are supposed to be so abundant in the law and the prophets. We must endeavour first of all, if possible, to acquire some distinct idea of what is meant by a type. Mr. Conybeare gives no precise definition. According to Mr. Chevallier, "one person is an historical type of another, when the real actions of his ordinary life designedly, by the providence of God, prefigure the real actions of the life of the person to whom reference is made." P. 30. If we further inquire how this design is to be ascertained, we are told that "unless the Scripture has declared the connexion exists, we can never ascertain that any resemblance, however accurate, is any thing more than a fanciful adaptation, and we may go on to multiply imaginary

instances without end." (P. 34.) We presume him to mean, that unless Scripture declares "this designed prefiguration" to exist, there is no proof of a type; for if by *connexion* in the second passage he means any thing else than what he has called designed prefiguration in the first, we are thrown back into all that vagueness from which his definition seemed intended to rescue the subject. To the majority of writers on typical theology, it is not wonderful that the latitude of interpretation which their system allowed was no objection to it; this unbounded licence has been its chief recommendation; but we are surprised that it should not have occurred to such authors as Mr. Chevallier and Bishop Marsh, when seeking for a solid distinction between a real and an arbitrary type, that the rule laid down above affords no criterion at all. The actions of the type must "designedly, by the providence of God, prefigure those of the antitype;" does Mr. Chevallier then suppose, that there can be any degree of resemblance between the actions of two men's lives, which is not designed by the providence of God? It will hardly be said that in such and such a resemblance there is no type because there is no *prefiguration*; this is the very question at issue, what constitutes prefiguration; if it is meant to involve the idea of a type, Mr. Chevallier has given a bad specimen of his powers of definition. It cannot mean such a figuring as communicates a *previous* knowledge of the thing hereafter to exist; for confessedly many types communicated no such knowledge; it comes to this, therefore, that every man is a type whose actions, by the design of Providence, *resemble* the real actions of another, while that other, in virtue of the same resemblance, is the *antitype*. Now we hold, and so, doubtless, does the Hulsean Lecturer, that "known unto God are *all* his works from the foundation of the world;" that every quality and every action of every intelligent being is foreseen and foreordained by him; and, consequently, that there is not between any two objects or any two persons any resemblance, which is not designed by his Providence. What then becomes of the distinction between typical resemblances and other resemblances, since all are alike foreseen and foreordained? The difficulty cannot be got rid of by saying, that in the case of types the resemblance is ordained, in the case of other things the qualities and circumstances only are so; for these things being what they are, they cannot but resemble. Mr. Chevallier elsewhere lays it down, that the resemblance must be *studied* (p. 3) and *pre-concerted* (p. 65): setting aside the strange impropriety of such phrases, as applied to the Divine counsels, it comes to the same thing. Nor are we provided with any better criterion by the subsequent remark, that the existence of no type is to be assumed except on the express authority of Scripture; Scripture knows nothing of accidental resemblances, or accidents of any kind in the dispensations of God, and therefore neither has made nor could make any such distinctions as those of modern theologians.

If, indeed, it had been said, that the authority of Scripture must determine on what points of resemblance between persons and events under the old dispensation and the new it was profitable to insist for the purpose of instruction or argument, this would be an intelligible criterion, and by its application, the volumes of *typology*, which once threatened to multiply so much "that the world itself could not contain the books which were written," will shrink into a nutshell. In the discourses of our Saviour himself, neither the word *type* nor any thing answering to it occurs, nor does he ever build any argument of his divine mission on the fulfilment in his person of those prefigurations, which, if we may believe uninspired teachers, existed in such abundance. If, however, our Lord has not said this of himself, they have not scrupled to say

it of him, and even to represent him as saying it. Witness the following passage of Mr. Chevallier, which we quote as a notable instance of the propensity of theologians to interpolate Scripture with the language of their own system, and then argue as if the whole were the word of God:

"When the manna which their fathers did eat in the wilderness is appealed to as a figure of that bread of life which came down from heaven (John vi.); when a fact so wonderful as a brazen serpent erected in the wilderness, upon which whoever looked was healed of the deadly effects of a venomous bite, is asserted to have foreshadowed the lifting up of the Son of Man [John iii. 13, *As* Moses lifted up the serpent in the wilderness, *even so* must the Son of Man be lifted up]; when the miraculous preservation of the prophet Jonah is declared in the same manner to have signified the time in which this prophet's body should continue in the earth [Matt. xii. 40, *As* Jonah was three days and three nights in the whale's belly, *so* shall the Son of Man be three days and three nights in the heart of the earth]; when the sacrifice of the paschal lamb is set forth as a symbol which was to be fulfilled in the kingdom of God;* and when, upon a closer inquiry, these and numerous other alleged circumstances in the history of the Jews are found to correspond both almost and altogether with the life, sufferings, death and resurrection of him who founds upon that resemblance the reality of his divine mission—we have surely a proof of unity of counsel in the purposes of God."—P. 8.

The word *τύπος* occurs in the epistles, but in senses which afford no support to the common use of it. Adam is said to be the *τύπος*, or counterpart, of Jesus Christ, (Rom. v. 14,) because they resembled each other in this striking circumstance, that as by the transgression of an individual death came on all, so by the obedience of one favour abounded to all. Yet as a proof how far the use of this word is from implying an exact correspondence, the apostle goes on immediately to mention a circumstance in which they widely differed: "but not as was the offence so also is the free gift." The Israelites, in the journey towards Canaan, and the events which befel them, are called, by the same writer *τύποι* to those whom he addressed, 1 Cor. x. 6, 11, that is, examples of the danger of unlawful desire, of tempting the Lord, and of murmuring against the decrees of Providence: and these (with the exception of four or five passages in the epistles, where it is used of living persons and means an *example*) are absolutely all the instances in the New Testament in which the word occurs. The Hulsean Lecturer has given us a volume of more than four hundred pages on the typical characters of Moses, Joshua the son of Josedech, David and Solomon, the brazen serpent, Jonah, the Passover, the Levitical priesthood and sacrifices, Isaac, Adam, and Melchisedec, to not one of whom is the expression ever applied in Scripture, with the exception in the case of Adam noticed before. Surely the "wood, hay and stubble" must bear a large proportion here to the imperishable materials! If things under the old dispensation (not historical personages be it observed) are called a *shadow* of things to come, (Col. ii. 16, Heb. x. 1,) the context plainly shews that it is not a shadow as exhibiting the form of that which causes it, but a shadow as an unsubstantial thing that is alluded to, and, consequently, that there is no warrant here for the technical use of *adumbration*—a word which, from its convenient vagueness, is an especial favourite with typical writers.

If the circumstance of a pre-ordained connexion be, as we have endeavoured to shew, no criterion of a type, because all connexions and resem-

* Fulfilled, i. e. terminated, its uses having been attained and its obligation ceasing under a more perfect dispensation. Rev.

blances are alike pre-ordained, the doctrine of *prophetical* types falls at once to the ground. It is a doctrine of human invention, for no where do the Scriptures speak of types as prophetical, and if the phrase be only examined it will be found destitute of meaning. Prophecy is a declaration of some future event in circumstances which make it impossible that human foresight should have anticipated, and thus he who makes the declaration proves himself possessed of some supernatural source of knowledge. But a type declares nothing at all, and even when the antitype comes, and we see the resemblance, we only learn that such a resemblance was decreed by the wisdom which orders all things, which is equally true of all others. Neither can any confirmation to the authority of one who claims a divine mission be derived from this source, since, as Mr. Chevallier distinctly states, the authority of an inspired person is necessary to enable us to discriminate a real type from an imaginary one, be the resemblance ever so strong. Now it would be reasoning in a circle to prove inspiration by the fulfilment of types, and the existence of types by the inspiration of the expounder. This author calls Moses "a predicted historical type of some great prophet" (Lect. V.); how a person already *in esse* can be *predicted* we do not clearly see; but he was to be made a type at all events, though the current of time were rolled backward to accomplish it. Admitting the usual interpretation of Deut. xviii. 15, the plain fact is, that Moses predicted that a great prophet should arise like unto himself; that description was fulfilled in Christ, and thus Moses was shewn to be inspired with a knowledge of the future, and Christ to be entitled to the obedience of the Jews. Acts vii. 37. All that typology has added to this simple argument only makes it obscure. No small part of the labour of one who would prove the truth of Christianity to reasoning men, is to clear away the rubbish of inconclusive arguments with which its injudicious advocates have hidden the adamant basis on which it rests.

In denying that either the degree of resemblance or the circumstance of that resemblance being designed can afford a criterion of a type, we may seem to give free scope to the fancy of commentators to turn every thing into types and antitypes in which they see or dream of resemblances. But though the nature and degree of resemblances constitute no such difference as can serve to define a class, they affect very materially the propriety and ability of bestowing pains in pointing them out. He who traces the resemblances between the remains of the animal and vegetable tribes encased in the solid strata of the earth, and the living tenants of the land and water, is usefully occupied, because he is in the way to discover *analogies* arising out of the laws of nature which may lead to a knowledge of its past and present operations; while he who sees faces in the veins of marble, and forests in the frostwork of the windows, can at best only plead that he has found a harmless occupation. So it is in regard to those parallels of character and circumstances which are technically called types and antitypes. Wherever there is a real analogy, that is, where the same causes are in operation, it is instructive to mark the similarity of the effect, as well as the difference produced by a mixture of different causes; it is especially useful to consider the personages of sacred history, in the truly scriptural sense of the word, as *types* to ourselves, examples of what we should do or not do, according to the analogy of our circumstances, duties, motives, and temptations, to theirs. But the perverse ingenuity of typologists is almost sure to leave real analogies to fasten upon superficial resemblances. We wish to acknowledge in the amplest manner the piety and worth of many who have bestowed their labour on this branch of theology, but this need not prevent us from de-

declaring our firm belief, that their works are destined to the same oblivion by which so many *commenta opinionum* have been already overtaken.

We must break off here for the present, hoping in our next number to accompany Mr. Conybeare with more satisfaction through his history of the secondary interpretation of Scripture, than we have been able to do through his preliminary explanations. We cannot close his volume for a time, however, without expressing our regret at the insinuations against those who reject secondary interpretation, which are scattered through it. Compared with a Horsley or a Magee, he is indeed a mild and candid controversialist; but why not rise wholly superior to the use of those customary forms of incivility? In the whole domain of knowledge it might have been expected, that no region would have been so tranquil and serene as that in which the seekers after religious truth pursue their occupation.

Largior hic campos æther et lumine vestit
Purpureo; solemque suum, sua sidera nôrunt.

Yet none is more disturbed by angry passions. The man who, if he had been writing on any other subject, would have felt himself dishonoured by mingling personal reflections with his argument, no sooner begins to write on a theological topic, than his opponent appears to him in an odious light, and he charges him with pride, rashness, and prejudice, and will hardly allow him to profess himself a sincere believer in Christianity. Such insinuations are peculiarly unwarrantable in connexion with the present subject, as it is admitted both by Mr. Conybeare and Mr. Chevallier, (Bampton Lectures, p. 37, Hulsean Lectures, p. 55,) that no essential doctrine of the gospel can be built solely on secondary and typical interpretation.

ART. III.—*Letters on Early Education, addressed to J. P. Greaves, Esq.*
By Pestalozzi. Translated from the German Manuscript. With a Memoir of Pestalozzi. London. 8vo. pp. 157.

THE cause of education is no party matter. Grateful for the lights we have had, and cordially welcoming every new accession of knowledge on this most interesting subject, we know not a more affecting office than the review of those numerous systems which, in different periods, have been put into action for the blessing or the bane of youthful happiness and improvement. If now and then the recollection of some true friend to the noblest interests of the human race, rises up to cheer and refresh us in the survey, how much more frequently have we felt pity and sympathy with those who have been the subjects of so many unwise experiments, indignation at tyranny, sorrow for partial or positively bad measures, mixed with a feeling of triumphant exultation at the thought that man, with all his opportunities of doing mischief, cannot mould the creature man altogether according to his will! One generation is still planning and settling for another; and few, in these days more especially, seem to feel any modest doubts as to their competency for the work of training human beings virtuously. On the contrary, by the easy confidence with which it is often undertaken, one would be led to suppose that the educators themselves are often alike unconscious both of their power and weakness. This is one of many instances of

the partial ascendancy which views, truly *Christian*, have as yet obtained. We wish to do good, too often *because it is good for us to do it*; we believe it advances us in our religious career, sets a good example, and is well-pleasing to the Deity; and, for these reasons, too many involve themselves in projects for managing and disposing of the characters of numbers of their fellow-creatures, without having weighed the consequences of these their plans. Meantime, the serious question, how far such efforts are conceived in a spirit of submission to the previous arrangements of the Deity, is apt to be overlooked: and yet, surely, in the work of education no question is so important as this. "Instead of thinking," says Pestalozzi, "what we can *make of a child*, our inquiry ought rather to be, what *is he made for*?"—Letters, p. 88.

The influence we obtain over the youthful mind is right only when used for the purpose of right; we are committing positive sin when we misuse our power. There is an outward world of beauty and grandeur, and the senses of the child correspond to the objects presented to it; but we must not destroy or weaken its powers of perception, or to what purpose will that world be displayed? There is a revelation of the will of God in the gospel, and understanding in man to comprehend it; but that understanding we must not deprave. There is also a spiritual law, and a spirit is prepared for its reception; but we must not, by our indulgence of the animal, overpower the nobler part of our natures. There is such a thing as liberty too—true mental liberty,—and it is the birth-right of all; but "it is in vain to talk of liberty when man is unnerved, or his mind not stored with knowledge, or his judgment neglected, and, above all, when he is left unconscious of his rights and duties as a moral being."—Letters, p. 88.

Education, then, must be based in complete submission to the original arrangements of the great Creator, which we have no power to change or modify. We may bring to the building our earthly materials, but the original foundation is laid by the hand of God. One by one, the faculties which now lie hidden, like the future plant in the seed, may disclose themselves, and our care and judicious management may exercise and develop them; but we can neither change the nature of the spirit, nor its owner, nor its destination. The child is not, cannot be, as respects its spiritual nature, *ours*, nor have we any right to treat it as such. Every time a parent indulges in the wanton exercise of power, whether by indulgence or severity, every time he allows himself, even jestingly, to strengthen a bad habit in his child, he is violating the rights of a human being, he is acting the worst part of the worst tyrant, by bringing physical strength into the field against intellectual and spiritual improvement.

It is for his clear perception and manly assertion of the claims of children, because he neither devoted himself to the contemplation of Christianity alone, nor human nature alone, but to the examination of both together, as formed one for another, because there was proportion in his views, and love to God and man at his heart, that Pestalozzi's name is held peculiarly dear. Many may have written better; but the question is, whether many have felt and thought so well. The idea generally formed of him is, perhaps, that of a man who discovered new ways of imparting knowledge; and to some extent this may be true; but the grand distinction between Pestalozzi and most who have preceded or followed him, appears to lie in the depth and enlargement of his views. While other educators are bringing into the mind mere external knowledge of facts, while some, perhaps, are cultivating one

faculty, and some another, he is ever advocating *universal cultivation*. The quantum of actual knowledge, derived from books and other sources, is not his rule of measurement; but the improvement of every power of our natures. And for what purpose? For the very noblest: that the Creator may no longer be served with only *a part* of his own; that no faculty which he has given us may be allowed to rust and spoil; that the "head, and heart, and hand," of man may conspire to do his will, instead of being pressed into the service of other masters. That this was the heart's desire and aim of Pestalozzi, every page of his writings assures us.

"My days," says he, in one of his last appeals to mothers, "my days may be numbered, my glass may be run, long before you may chance to hear, that in a far distant land, in a valley between his native Alps, there lived, and lived to old age, a man who knew not a cause of higher interest, or of greater importance, than that in which you are now engaged: whose life has been spent in endeavours, weak, perhaps, but in which was concentrated all his strength, to assist in their task the mothers, and those who may act in their place, and those on whom may devolve the duty of guiding the mind at a more advanced period of youth: a man who wishes that others may take up what he has commenced, and succeed where he may have failed: who trusts that his friends will speak where his voice would not have gained a hearing; and act where his efforts would have passed unnoticed: a man, who firmly believes, that there is an invisible tie to unite all those whose hearts have embraced the same sacred cause, and who would hail with delight their appearance, to whatever nation they may belong, to whatever opinions they may be addicted,"* &c.—Letters, p. 33.

Again, in another letter,

"I wish that no Christian mother may lay down this volume without asking herself seriously, 'Is the course, and are the measures recommended in these letters, in unison with principles truly Christian? Are they calculated merely to promote intellectual improvement, or to produce an appearance of self-made and self-styled morality? Or, are they such as deserve the names of the first and preparatory steps to *Christian education*?' Let her answer this question to herself, to the best of her knowledge and her feelings, and upon the result let it depend whether she will adopt them, with such modifications as experience or circumstances will suggest, in the education of her children. If her answer be in the negative; if her heart should give her warning, and mature reflection confirm it, that these principles are *not Christian*, then let them be rejected and be mentioned no more."—P. 151.

With respect to the subject of universal developement, which Pestalozzi has so strongly advocated, we cannot forbear quoting a few of his remarks:

"Whatever class of society a pupil belong to, whatever calling he may be intended for, there are certain faculties in human nature common to all, which constitute the stock of the fundamental energies of man. We have no right to withhold from any one the opportunities of developing all these faculties. It may be judicious to treat some of them with marked attention, and to give up the idea of bringing others to high perfection; the diversity of talent and inclination, of plans and pursuits, is a sufficient proof of the necessity of such a distinction. But I repeat, that we have no right to shut out the child from

* "There is a spiritual community, binding together the living and the dead, the good, the brave, and the wise, of all ages. We would not be excluded from this community, and therefore do we hope."—WORDSWORTH.

the developement of those faculties also, which we may not for the present conceive to be very essential for his future calling or station in life. * * * * * We do not find, in the vegetable or the animal kingdom, any species of objects gifted with certain qualities which are not, in some stage of its existence, called into play, and contribute to the full developement of the character of the species in the individual. Even in the mineral kingdom, the wonders of Providence are incessantly manifested in the numberless combinations of crystallization; and thus, even in the lowest department of created things, as far as we are acquainted with them, a constant law, the means employed by Supreme Intelligence, decides upon the formation, the shape, the individual character of a mineral, according to its inherent properties. Although the circumstances under which a mineral may have been formed, or a plant may have grown, or an animal been brought up, may influence and modify, yet they can never destroy that result which the combined agency of its natural energies or qualities will produce. Thus education, instead of merely considering what is to be imparted to children, ought to consider first what they may be said already to possess, if not as a developed, at least as an involved faculty capable of developement. Or if, instead of speaking thus in the abstract, we will but recollect, that it is to the great Author of life that man owes the possession, and is responsible for the use, of all his innate faculties, education should not only decide what is to be made of a child, but What he should be qualified for? What is his destiny, as a created and responsible being? What are his faculties as a rational and moral being? What are the means pointed out for their protection, and the end held out as the highest object of their efforts by the Almighty Father of all, both in creation and in the page of revelation?

“To these questions the answer must be simple and comprehensive. It must combine all mankind—it must be applicable to all * * * It must acknowledge, in the first place, the rights of man in the fullest sense of the word. It must proceed to shew, that these rights, far from being confined to those exterior advantages which have from time to time been secured by a successful struggle of the people, embrace a much higher privilege, the nature of which is not yet generally understood or appreciated. They embrace the rightful claims of all classes to a general diffusion of useful knowledge, a careful developement of the intellect, and judicious attention to all the faculties, of man, physical, intellectual, and moral.”—Pp. 86—88.

Now, this is what “Libraries of Useful Knowledge,” or “Mechanics’ Institutes,” valuable as in many respects they may be, cannot do, because *these* institutions presuppose a degree of developement which scarcely exists in any class. They bring in abundant materials; but let us never lose sight of the grand desideratum, a real education for the people. Let us no longer pursue the plan of partial improvement, whether of the mental, the moral, or the executive powers. Perhaps it would be better even to have a universal mediocrity, if such a thing were possible, than to let in the unhappiness and oppression which often accrue to individuals and communities from exclusive cultivation. Pestalozzi exercised, and with success, *all* the powers of his pupils. He taught them physical exercises: accustomed them to examine and describe outward objects accurately, to practise mental calculation, to attach distinct ideas to words, and appropriate words to ideas;*

* “I know not of one single exception I would make to the principle that a child should, as early as possible, be led to contract an intimate acquaintance with, and make himself perfectly master of, his native tongue * * *. The mind is deprived of its first instrument or organ, as it were, its functions are interrupted, and its

but above and beyond all the rest, he endeavoured to act upon his own conception of what *domestic education* should be. It is his favourite and leading idea, that the beginnings of that union of feeling and conviction which, in the more advanced periods of human life, constitute the habitual state of mind of "those who believe to the saving of the soul," may be traced up to the very earliest period in which any manifestation of consciousness can be discerned in the infant; that the "love and confidence, of which a mother is for a time the first and only object, is analogous in its nature and agency to the state of mind described by the name of faith. 'Whosoever shall not receive the kingdom of God as a little child, shall in nowise enter therein.' And what," he asks, "can there be in a little child deserving to be compared with a state of readiness for the Christian faith? It cannot be an effort of morality, or an attempt at high perfection; for the infant is incapable of any. It cannot be any degree of knowledge or intellectual refinement; for the infant is a stranger to both: it must be love and confidence," &c. P. 156. Therefore it is that he would above all things begin and pursue education, from the very earliest period, with an especial regard to this first symptom of a spiritual existence. What was it that first called forth the infant's smile, that sign of feeling denied to the animal race, and conferred alone on man? "It was *kindness*; the manifestation of maternal love." This, then, is the first influence of conduct on the mind and heart of the infant. This fact "is never to be forgotten—it is to be the leading truth in education." The law of kindness is to be on the mother's lips and heart.* But let her strive also, from the very earliest period, to raise the child above that merely animal instinct which draws it to her, only for the supply of its wants. That this is possible, at an almost incredibly early age, who that has compared a good or ill-managed infant but will allow? "Never to neglect the wants of her child when they are real, never to indulge them when they are imaginary;" how much may be gained by a mother's faithful adherence to this rule! Upon this, of course, depends the degree in which she may hope to secure obedience, not from *compliance with authority*, but *for the sake of the mother*. Here begins another feeling, which, afterwards exercised towards a perfect object of love, will impel the soul to a willing and disinterested obedience. Thus it is that a mother is led to take the right view of the object for which affection was implanted in her child. First exercised towards herself, it is the germ on which every better feeling must be engrafted. It is the gift of God to her child, which she must endeavour to cultivate, to raise, to transfer to the Giver. "Not that she, of her own power, or with the best intentions, can raise the child's heart and mind beyond the sphere of earthly and perishable things. It is not for her to presume that her instructions, or her example, will benefit the child, unless

ideas confused, when there is a want of perfect acquaintance and mastery of at least *one language*. The friends of oppression, of darkness, of prejudice, cannot do better, nor have they at any time neglected this point, than to stifle the power and facility of free, manly, and well-practised speaking; nor can the friends of light and liberty do better, and it were desirable that they were more assiduous in the cause, than to procure to every one, the poorest as well as the richest, a facility, if not of elegance, at least of frankness and energy of speech; a facility which would enable them to collect and clear up their vague ideas, to embody those which are distinct, and which would awaken a thousand new ones."—Letters, pp. 138, 139.

* "E se ride e s'adire e sempre amante."

they be calculated to lead the child to that faith and to that love from which alone salvation springs."—P. 149.

This being the view taken by Pestalozzi of the importance of early cultivation of the affections, no wonder that he endeavoured to advocate an imitation of the spirit of domestic education, whenever that education cannot be obtained by the pupil. May we not observe here, that if our Infant Schools must be regarded, when well conducted, with pleasure, as an approximation to this idea, the case is lamentably the reverse with the majority of other schools? One of two ideas seems most frequently present to the minds of the patrons of these institutions—the idea of an *army*, under the discipline and subjection of officers and a military chief, or of a *state* under an arbitrary civil government—the notion of a family of brothers or sisters looking up to one maternal or paternal head, is the last and most rare conception which education committees seem to recur to. Do we not forget our days of childhood too early? Are we not in too great haste to lead these little ones from natural to artificial life? Is not there risk of doing harm in providing them with so many positive excitements and rewards of our own appointing, for proficiency in some species of attainment, and forbearance from some inconvenient faults? Is it not, at all events, better to keep as long as we can to the safer path of the imitation of nature? But this is no easy matter. True; and it would lead too far, were we to attempt to shew *why* it is so. Schools dependent on the personal intelligence, principle, and affectionate and judicious management of children by the teacher, are rare, and till these qualities are more in request, and more widely distributed, it is well that they are so; but this is a state of things which every one who wishes to find something more in scholars than a set of beings trained to go through certain exercises with method and order, and to learn a few, but a very few, useful things, will desire to see amended. Nothing is more wanted than judicious instruction for schoolmasters and mistresses. They fill an office of high importance in society; but one who has imbibed the Pestalozzian spirit cannot but think that they in very few cases possess the range and comprehension of ideas which is desirable. But reverses of fortune, often painfully felt, and at the time repiningly borne, are sometimes the means of introducing into this department more gifted, more improvable, and improving spirits. And from idle days and hours of vapid intercourse, how noble may be the transition to a field of usefulness like this! How full of honour and respectability the character, how dignified and soothing the reflections, of one whose vocation it is to be a doer of good! And if, even here, selfishness is ever ready to steal in and corrupt our purer feelings, there may be many a worse remedy than a frequent study of the spirit of Pestalozzi's writings; not that critical and merely intellectual study, which is ever on the watch to detect faults of style and arrangement, diffuseness, and a tinge of romantic enthusiasm, but an honest acknowledgement of the pure purpose and exalted views of the writer, and a practical reference to the Source whence he himself derived all that is worthy of attention in his precepts.

CRITICAL NOTICES.

ART. IV.—*The Effect of Man's Wrath in the Agitation of Religious Controversies; a Sermon, preached at the Opening of the New Presbyterian Chapel in Belfast, on Sabbath, 23d September, 1827.* By Thomas Chalmers, D. D., Professor of Moral Philosophy in the University of St. Andrews. Collins, Glasgow.

THE state of the Presbyterian body in the North of Ireland, has been laid before our readers in several preceding numbers; and they would perceive that controversy is carried on with great bitterness, and that *man's wrath*, provoking retaliation, has nearly destroyed that harmony which used to appear, at least, between the *old* and *new-light* parties, though we doubt its ever having been more than apparent in the greater number. The *old-light* party have lately had occasion for a new meeting-house in Belfast, the population of which has greatly increased, and having erected a large and splendid structure, they were desirous of opening it with more than common display. Dr. Chalmers was prevailed on to come to Ireland on the occasion; the noblemen and gentlemen of greatest influence, near Belfast, were induced to become collectors of a contribution towards the building; admission was arranged by tickets; and the other Presbyterian places of worship were closed, in order that the ministers and members might shew their good-will to the new establishment, by their attendance. Such, too, is the high character which Dr. Chalmers has acquired, that numbers of ministers came in from even distant parts of the country to meet him. Such an audience is seldom brought together as was on this occasion, and never did preacher more nobly avail himself of such an opportunity than Dr. Chalmers did. Instead of increasing the agitation of the troubled waters, by dwelling on the doctrines of his church, which he might hope would be the subject of preaching in this new erection; instead of joining in the denunciations that had been pronounced on those who differ, it was his object to still the waters by a copious effusion of the oil of Christian

love, and in order that the effects of it may be more lasting and more extensive, he has yielded to the numerous and urgent requests that were presented by persons of all ranks and all parties, by giving that sermon to the press, which was heard with the almost universal admiration of an attentive audience. As there was an evident allusion to the circumstances of the North of Ireland, some were ready enough to apply it to particular persons; but it was evident to those who attended closely to the sermon, that this could not have been the Doctor's intention. "Placed as I was," he observes in his short Preface, "at a distance from the scene, and unacquainted with the detail of those theological contentions which have lately taken place, I should have deemed it both presumptuous and indecorous to have set myself forth in the capacity of a judge, and far more in that of a censor, either on the proceedings of public bodies, in regard to this question, or on the conduct of individuals." But though it would be unjust to suppose that Dr. Chalmers alluded to the conduct of individuals, and intended to censure them, he had heard that the public mind in the North of Ireland was occupied with discussions respecting the person and dignity of the Saviour; and he knew that such discussions, like other controversies, are too generally conducted with bitterness and wrath; and he was anxious to impress upon those of his own opinions, that such was not the way to promote their opinions; and he availed himself of the opportunity to serve the cause of peace and love, by delivering such sentiments as do equal honour to his head and to his heart, to his wisdom as a man, and to his charity as a Christian. The sermon had been preached three years ago in behalf of the Catholic Schools in Glasgow; but an alteration was made at the 23d and following pages, to suit it for the present occasion. The text was taken from the Epistle of James i. 20: *The wrath of man worketh not the righteousness of God.* Without waiting to expound the text, or to shew its connexion, he proceeded at once to select two applications of it, "the effect of man's wrath when inter-

posed between the call of the gospel and the minds of those to whom the gospel is addressed," and "the effect of man's wrath when interposed between a right and a wrong denomination of Christianity," and to illustrate these in the interesting manner, which those who are acquainted with the peculiar style of Dr. Chalmers can well imagine.

It would be impossible, in the short space we can allot to it, to follow him through the various topics he introduced. His opinions are avowedly Calvinistic, and, as such, there must be much we cannot agree with; but we never before met with Calvinism so expounded; and if we do not yield our judgments on matters of discussion, we award the full meed of praise to the manner in which his doctrines are enforced; and we recommend the sermon to our Unitarian controversialists, in the hope that they also will learn a lesson of love.

We select two passages in continuation, one to shew how he treats doctrinal subjects, the other relating to the treatment of opponents in every controversy, but in a peculiar manner applicable to those who are more numerous or more powerful. He had been stating some reasons for believing that "to honour the Son even as we honour the Father, is the soundest philosophy, as well as the soundest faith. Yet," he continues, "with all these reasons for holding ourselves to be intellectually right upon this question, there is not one reason why the wrath of man should be permitted to mingle in the controversy. This, whenever it is admitted, operates not as an ingredient of strength, but as an ingredient of weakness. Let truth be shrined in argument—for this is its appropriate glory. And it is a sore disparagement inflicted upon it, by the hand of vindictive theologians, when, instead of this, it is shrined in anathema, or brandished as a weapon of dread and of destruction over the heads of all who are compelled to do it homage. The terrible denunciations of Athanasius have not helped—they have injured the cause. The Godhead of Christ is not thus set forth in the New Testament. It is no where proposed in the shape of a mere dictatorial article, or as a naked dogma, for the understanding alone; and at one place it is introduced as an episode for the enforcement of a moral virtue. In this famous passage, the practical lesson occupies the station of principal, as the main or capital figure of the piece; and the doctrine on which so many would effervesce all their zeal, even to exhaustion,

stands to it but in the relation of a subsidiary. The lesson is, 'Let nothing be done through strife or vain glory; but in lowliness of mind, let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others.' And the doctrine, (here noticed by the apostle, not to the end that he may rectify the opinion of his disciples, but primarily and obviously, to the end that he may rectify their conduct.)—the doctrine for the enforcement of the lesson is, 'Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.' In these verses there is a collateral lesson for our faith; but the chief, the direct lesson is a lesson of charity, which is greater than faith. And would the heart of the Trinitarian be but as obediently schooled as his head, by this passage; would Orthodoxy, instead of the strife and the vainglory which have given her so revolting an aspect, both of pride and sternness, but put on her bowels of mercy, and to her truth add tenderness; would the champions of a Saviour's dignity but learn of his meekness and lowliness, and, while they assert him to be God manifest in the flesh, meet the perversity of gainsayers in the very spirit of gentleness that he did,—this were the way by which the church militant might be borne onwardly and upwardly to the station of the church triumphant in the world. This is the way in which, by the mechanism of our moral nature, to obtain ascendancy over the hearts of men. Truth will be indebted for her best victories, not to the overthrow of heresy, discomfited on the field of argument; but to the surrender of heresy, disarmed of that in which her strength and her stability lie,—of her passionate, because provoked, wilfulness. Charity will do what reason cannot do. It will take that which letteth out of the way—even that wrath of man, which worketh neither the truth nor the righteousness of God.

"But our time does not permit of any further illustration—else we might have shewn at greater length how, by the oversight of this great principle, the cause both of truth and of righteousness has been impeded in the world. Theologians have forgotten it in their contro-

versies. Statesmen have forgotten it in their laws. Never was there a greater blunder in legislation, than that by which the forces of the Statute-book have been enlisted on the side of truth; and error, as was quite natural, instead of being subdued, has been thereby settled down into tenfold obstinacy. The glories of martyrdom have been transferred from the right to the wrong side of the question; and superstition, which, in a land of perfect light and perfect liberty, would hide her head as ashamed, gathers a title to respect, and stands forth in a character of moral heroism, because of the injustice which has been brought to bear upon her. She ought, in all wisdom, to have been left to her own natural decay, or at least reason and kindness are the only engines which should have been made to play upon her strong holds. But with such an auxiliary as the mere authority of terror upon the one side, and such a resistance as that of a generous and high minded indignation upon the other, there have arisen the elements of an interminable warfare. And not till truth, relieved of so unseemly an associate, be confined to the use of her proper weapons, will she be reinstated on her proper vantage-ground. It is not in the fermentation of human passions and human politics, that the lessons of heaven can be with efficacy taught; and ere these lessons shall go abroad in triumph over the length and breadth of the land, we must recall the impolicy by which we have turned a whole people into a nation of outcasts. To exclude is surely not the way to assimilate. It is by pervading, instead of separating into an unbroken mass, and then placing it off at a distance from us—it is by extensively mingling with the men of another denomination, in all the walks of civil and political business—it is then that the occasions of converse and of courtesy will be indefinitely multiplied—and then will it be found that it is by an influence altogether opposite to the wrath of man, that we are enabled to work the righteousness of God.”—Pp. 25—29.

We shall close with one other short quotation. Speaking of the mission of Christ—“We protest,” says he, “by the meekness and the gentleness of Christ, by the tears of him who wept at Lazarus’s tomb, and over the approaching ruin of Jerusalem, by every word of blessing that he uttered, and by every footstep of this wondrous visitor over the surface of a land on which he went about doing good continually; we pro-

test, in the name of all those unequivocal demonstrations, that they do him an injustice who propound this message in any other way than as a message of friendship to our species. He came not to condemn, but to save; not to destroy, but to keep alive. And he is the fittest bearer, he the best interpreter, of these overtures from above, who urges them upon men, not with wrath and clamour and controversial bitterness, but in the very spirit of that wisdom from above, which is gentle, and easy to be entreated, and full of mercy.”—And is this the language of a Calvinist? *O si sic omnes!*

ART. V. — *Sketches of Hayti, from the Expulsion of the French to the Death of Christophe.* By W. W. Harvey, of Queen’s College, Cambridge. L. B. Seeley and Son, Fleet Street, London. 1827.

THE published accounts of the interesting island of Hayti are so few in number, and so little to be relied on, that the work now noticed is peculiarly valuable as coming from one who was for some time a resident there, and who appears to have taken an impartial view of passing events. Mr. Harvey’s “Sketches” are entirely favourable to the opinion that the negro race, freed from the debasement of slavery, is not inferior in capacity for improvement to their fairer brethren; and hold out expectations that at no distant period, under the present mild and peaceful sway, the Haytians will take a respectable station among civilized nations. The view given of the state of the public schools, under the direction of teachers procured from the “British and Foreign School Society,” are cheering to every friend to his species. Those at Cape François, St Marc’s, and Gonaives, contain about 2000 pupils. We can only extract Mr. Harvey’s interesting notice of that at Cape François:

“The place appropriated to this purpose was a large building, situated in a retired and elevated part of the town, and was as properly arranged, and as perfectly furnished with all the necessary apparatus, as the best schools conducted on this system are prepared in England. This school contained from 150 to 200 boys, from eight to sixteen years of age. When I entered the room, they were regularly divided into their classes, all busily engaged at their lessons, and their evident attention and application could not fail to strike a visitor. The sight of

so many young negroes, employed in acquiring the rudiments of knowledge, would have been to any one as interesting as it was novel; to those who feel a just concern in the welfare of the African race, it was peculiarly so; nor was it possible to witness it, without recollecting how different would have been their condition had they been enslaved, and rejoicing at the change which had led to such beneficial results. The master of this school, who was an intelligent young man, had conducted it from its commencement; and his ability and attention appeared from the perfect order which prevailed throughout. My inquiries of him, respecting those placed under his instruction, related to the following particulars:—whether they displayed common aptness for learning; whether they readily remembered what they acquired; and whether they were capable of the application expected from boys in general of their age? To these questions he replied, that among so many as were committed to his care, there were, of course, several whose incapacity prevented them from making any great progress; but that the majority learnt without much difficulty, and many with considerable facility: that, with regard to their memory, their gradual advancement from one branch to another, and their readiness in recollecting small pieces of poetry or prose, which they were occasionally required to learn, were satisfactory proofs of its being sufficiently retentive; and at the same time adding, that they required no more powerful stimulus to application and diligence than is necessary for youth in general. In answer to a question respecting the general character of his pupils, he farther stated, that they were far less obstinate and refractory than he had expected to find them. The facility, he said, with which they became familiarized to the mechanical part of the system was surprising; the necessity of inflicting severe punishment, he stated, was not frequent; if a few were disobedient and inattentive, others were no less diligent and submissive; and pointing to the state of the school at that moment, he hoped, he said, its order and regularity were indications of its flourishing condition, as well as of the docility and submission of the boys.* He concluded his answers by

* “Since my return to England, I have visited the central school of the British and Foreign School Society, in the Borough Road, London; and granting, as every one must, that it is conducted with

assuring me that, on the whole, he found the young negroes and mulattoes as apt to learn, and as ready to remember, as he had found the youth of our own country.

“At this period, all the boys of the school could read and write; many of them were acquainted with the introductory rules of arithmetic; and some spoke the English language with considerable ease and propriety. At the request of the master, I called several of his pupils indiscriminately, and proposed to them questions, according to the classes in which they stood; and the result of this examination was a conviction that, whatever may be affirmed of the stupidity of the negro, he is no farther inferior in intellect to others, than the system of slavery renders him. Of this I received a farther confirmation by subsequent trials. I directed a certain number of these lads to commit to memory select pieces in English and French, some in poetry and others in prose; and promised to encourage them, by bestowing appropriate rewards on those who should repeat these pieces most readily and correctly. At the expiration of the time appointed them for learning, they each recited their respective portions with so much ease and propriety, that it was difficult to determine to whom the prizes should be adjudged; and the only satisfactory mode of arrangement appeared to me that of increasing the number, so as to give to each boy a trifling reward. A short time afterwards I heard them repeat the same pieces, and they rehearsed them with nearly the same readiness and correctness as they had previously done. One of the elder boys of this school was particularly pointed out, as distinguished from his school-fellows by his great aptness for learning, and for the progress he had made in some branches not usually included in the Lancasterian system of education. Being desirous of ascertaining the extent of his acquirements, I requested him to call at my lodgings for the purpose of examining him. I first proposed to him a few questions in the single rule of three; these he answered with perfect ease. I then proposed others in the different cases of practice; these also he performed with equal facility. After this I tried him in the simple and compound rules of vulgar and decimal fractions, and found him no less

admirable order, yet, I confess, I could not perceive its superiority, in point of general discipline, to that consisting of the Haytien youth at Cape François.”

familiar with them; but the square root somewhat puzzled him. His next trial was to translate a paragraph from one of the pieces in Enfield's *Speaker*, into French; which he did without much difficulty, and, as far as I was qualified to judge, with a great degree of accuracy. He was then requested to give, in writing, a translation of a page of Bossuet's *Histoire Universelle* into English, and was furnished with a dictionary for his assistance. About this part of his examination he employed considerable time; he repeatedly corrected his translation, copied it several times before he appeared satisfied, and even then hesitated to hand it to me. But when completed, it far exceeded my expectations: for though it contained one or two gallicisms, in point of sense and grammatical construction, it was remarkably correct. Finally, he pointed out, on a map, the boundaries of the four quarters of the globe, the situation of his own country, with its latitude and longitude, the limits of the European nations with their capitals, the principal islands of both hemispheres, and the most remarkable mountains, gulphs, and lakes, with a readiness as surprising as it was satisfactory: at the same time, answering the questions proposed to him respecting the religious and peculiar manners and customs of different nations, with like facility and accuracy. During the whole time, his manners were perfectly unassuming; and, I confess, that the result of this examination afforded me as much gratification as any circumstance I witnessed during my stay on the island.

"While the school at Cape François was in this flourishing condition, and presented such satisfactory proofs of the capacity and application of the Haytien youth, those established at Gonaïves, St. Marc's, Fort Royal, and at other places, were, I understood, (for I had not an opportunity of visiting them,) in a state equally encouraging and prosperous. The young negroes admitted into them were stated to have exhibited similar proofs of their possessing a ready apprehension and a retentive memory."

ART. VI.—*The Keep-Sake for 1828.* pp. 324. Hurst and Co.

ART. VII.—*Friendship's Offering. A Literary Album, and Christmas and New Year's Present, for 1828.* 12mo pp. 398. Smith, Elder and Co.

ART. VIII.—*Time's Telescope; or, The Astronomer's, Botanist's, and*

Naturalist's Guide, for the Year 1828. 12mo. pp. 416. Sherwood and Co.

As a literary work, *The Keep-sake* is inferior to some of the Annuals of which we gave an account in our last number; but as a work of art it surpasses them all. The contributions for the letter-press are all anonymous. This veil is worn, we suspect, for reasons not avowed: we have had little desire to see it lifted up, though, we think, we can perceive through it the features of a few well-known writers. There is a large proportion of prose in the volume, and some of the stories are interesting. The poetry calls for little remark: but for its length, we should have extracted "*The Spirit's Mysteries*," in which we perceive the manner, and some of the power, of Mrs. Hemans's verses.

In its embellishments, the *Keep-sake* is unquestionably one of the most splendid volumes of its kind that has ever appeared in England, and, we may add, one of the cheapest. Altogether, the Plates are very elegantly engraved. The first, by Charles Heath, from a painting of Sir Thomas Lawrence's—"Selina"—is a perfect gem. If any of the rest may be selected without invidiousness, we would point out the following:—"Hylas," by C. Heath, from Howard;—"The Lady's Dream," by the same, from Stothard;—"The Rivals," by W. Finden, from Smirke, a very clever performance;—"The Persian Lovers," by Portbury, a young and promising engraver, from Corbould; the landscape in this print (which, by the way, is overlooked in the "List of Plates") is accurate and tasteful;—"Sadak," by Roberts, well-rendered from the sublime picture by Martin, with perhaps some defect in the falling water;—"The Inconstant," by Heath, from Stephanoff; a charming subject, and an exquisite engraving: can the art be carried higher than in these faces?—"Florence," by Goodall, from Turner, the academician, a fine plate, full of the expression of this great painter;—"The Convent of Chaillot," by Heath, from Chalon, ranks very high both as to design and execution;—"The Enchanted Stream," by Heath, from Stothard, displays much taste; a little more *finish* would have rendered this one of the finest plates in the collection;—"The Ghost Laid," from Stephanoff, by Portbury, is another specimen of this young engraver's talents, which emboldens us to predict that he will take his place beside the first men in his profession.

Friendship's Offering is a volume of much external elegance. Its tasteful stamped binding is unique. In the list of contributors are some names that have passed the ordeal of literary criticism, though the majority are mere candidates for fame. The Poet Laureate's "Funeral Song for the Princess Charlotte of Wales," will be read as long as the "Bellman's Verses" now lying before us. "The Rustic Wreath" is one of Miss Mitford's sunny and heart-warming "Village Stories." Mrs. Hofland's character of Jonathan Honeywood in "The Comforts of Conceitedness," is a spirited sketch. The anonymous article "On Housekeepers," the writer of which we fancy we can discover, has considerable merit. "The Three Advices, by T. Crofton Croker," is a good story, in the manner of the Franklin or moral-economy school; and the picture of the misery, sullenness, and desperation, of the negro-slave, in the anonymous verses entitled "The Captive," cannot be contemplated without thrilling interest.

The Plates in this work appear to great disadvantage, when examined immediately after those in the *Keep-sake*. None of them, indeed, claim a high eulogium. "The Italian Wanderer," by Romney, from Gill, is pretty;—"Titian's Last Picture," by Ensom, from Bone, is good;—the view of "Bombay," by Jeavons, from Witherington, is neatly done and is, we presume, accurate;—"The Cottage Diorama," by T. Garner, a name new to us, from Webster, is clever, and entitles us to pronounce the engraver to be able and promising in the art;—"The Captive Slave," by E. Finden, from Simpson, does justice to a very expressive picture.

Time's Telescope is, amidst the "annuals," like a Plain Friend, as the true Quaker is called, in an assembly of belles and beaux. There is little that is ornamental, but much that is useful and valuable, in this yearly publication, which has now lived through fourteen winters' snows. As long as there are those that prize real knowledge and solid instruction, above that which tempts the eye or pleases the imagination, *Time's Telescope* will not be without its patrons.

ART. IX.—*No Scripture Authority for the Hypothesis of the Two Natures and the Deity of Christ, and Infinite Satisfaction: a Lecture de-*

livered in the Unitarian Chapel, Alnwick, on Sunday Evening, April 8th, 1827, in Reply to the Rev. David Paterson's "Discourse on the Unitarian Controversy." By John Wright. 8vo. pp. 32. Alnwick, printed by W. Davison.

THE Unitarian controversy seems to have been carried on for some time with great warmth at Alnwick; the press being fed by the pulpit. We have not seen Mr. Paterson's publications, but we learn from the "Reply" before us that he is an unmeasured reviler of the Unitarians. He may, however, be left to Mr. John Wright, who is a sturdy disputant, and calls things by their proper names, and is fully aware of the safety of his own ground, and quite able to maintain his position. Our observation and experience agree with the Lecturer's, as expressed in the following passage:

"I have for a considerable time past conversed with many of the sober-minded and judicious part of the community; with many individuals whose native simplicity ranks them among those who are by no means likely to give an injudicious statement of what they have read in Scripture. And I have not found one who, from a perusal of his Bible, believed that Jesus Christ was God Almighty. Not one have I found who could say that he had read in Scripture that Jesus Christ was of himself God Almighty. I have found that, however much many of them were shocked with the sound or title of Unitarian, their ideas were almost strictly Unitarian. And I do believe that the generality of professing Christians are so, without being aware of it. And I am still further convinced that were the ministers of what is commonly called the orthodox faith, literally to abide by their creed, the result would soon be evident. To the candid, the sober-minded, and more judicious part of the community, we have only to state the truth simply, and advise them to peruse the New Testament, and they will soon acknowledge that Jesus Christ is not God Almighty, but inferior to Him; a being who depends upon the Eternal Father from whom he received those powers which distinguished him from all other men; 'that of his own self he could do nothing;' that it was 'the Father who did the works through him.'"—Pp. 11, 12.

OCCASIONAL CORRESPONDENCE.

*Mrs. Barbauld's MSS.**To the Editor.*

SIR,

IN the "Critical Notices" of your last number, I observe a sentence conveying an imputation which it seems incumbent on me to disclaim. It is the following: "Having named Mrs. Barbauld, we must say, that her papers are not in good custody, whilst such as some of those found in this year's *'Amulet'* are suffered to come abroad." (P. 924.)

Now, Sir, it can be better known to no one than to the Conductors and readers of the *Monthly Repository*,* that the papers of this distinguished writer and most respectable woman, are in the "custody" of her own family, and especially of Mr. C. R. Aikin, her nephew and executor; and I trust that the Collection of her Works, edited by me, with his concurrence, will be confessed to have been made under the guidance of principles, both moral and literary, very different from those which have now exposed to the public eye some juvenile "*Bonts-rimez*," and "*An Impromptu* written in a *Post-Chaise*." Perhaps, therefore, it would have evinced more discernment, as well as candour, to have ascribed the publication of these trifles to any hands rather than the almost filial ones on which she had herself devolved the sacred trust of her literary relics and surviving fame. In fact, it is totally unknown to the members of her family, by whom the very gross impropriety of giving them up for publication has been committed; for that of receiving them, the Editor of the *Amulet* will be accountable.

LUCY AIKIN.

Hampstead, Dec. 6.

[It was far from our intention, in the Critical Notice of the *Amulet*, to say any thing offensive of the late Mrs. Barbauld's relations. We meant only to express our regret that any pieces of that lady's should find their way to the public, which we were sure she would not herself have printed under the sanction of her high name; and to intimate that papers which could thus issue from the press were not in safe custody. In this view of the case, Miss Aikin, in the conclusion of her note, seems partly to concur. EDIT.]

* See Mr. Aikin's letter, Vol. I. p. 477.

The Early Fathers.

SIR,

MORE than one, I believe, of your correspondents have suggested that the time is come for a more accurate inquiry into the works and opinions of the early Christians than has at present been executed. Allow me to suggest to any young scholar among us, that an abundant field of this sort is open, which (though requiring a great deal of labour and exertion) would nobly reward the pains taken both by the classical and theological proficiency which such a work would produce, and by the reputation which its successful execution must confer. What I would propose, (perhaps in my ignorance of the extent of the task I am propounding, more than I have any idea of,) is a complete, impartial, and careful analysis of all the extant writings of the early Fathers up to a given period, with ample quotations on all important topics, accompanied by literal translations; thus, in a limited number of volumes, within the compass of an ordinary student's course of reading, furnishing a fair abstract of the whole body of these most important writings. Dr. Kaye's plan of classifying and arranging an author's works according to the topics to which passages overspreading those works relate, is one of convenience, but is liable to much abuse and mistake; and, after all, cannot convey such an accurate impression of the character and scope of the works, as a faithful following of the author's order and succession of thought must exhibit.

B. O.

Fröben's Commentary on the Bible.

SIR,

I HAVE lately met with a voluminous Commentary on the Holy Scriptures, published by the celebrated printer, John Fröben, at Basle, in 1501, which appears, especially in the present age of controversy, to deserve some attention. The Latin Vulgate occupies the middle part of each page, in a larger character, with short notes above each line; on one side is a selection of notes from the Fathers, chiefly Jerome and Augustine; whilst at the bottom of the page, or at the other side, are the *postilla* of Nicholas de Lyra, a Franciscan Friar, who taught at Paris in the beginning of the fourteenth century. These *postilla* contained his explanation of the passage, and the moral

deductions to be derived from it. Lyra is mentioned as the principal Commentator in use in the days of Erasmus and Luther, and has been supposed to have led the way for Luther and the Reformers. Paul, a converted Jew, who was Bishop of Burgos and Arch-Chancellor to John, King of Castile and Leon, wrote remarks on these postilla, which are called additions, and are printed in the work there seen, immediately after them; and these, again, are followed by the *Replicæ*, or replies of Matthew Doring, a Franciscan Friar of Saxony. Fröben, who was the printer of Erasmus, to be near whom he made Basle his residence, employed his countryman, Sebastian Brant, to superintend the edition, and add notes and references, and this Brant dates his preface Augustina, or the ides of Sept., 1501. Such a work must give a tolerably good notion of what Scripture knowledge was, previous to Luther; and a person having leisure to examine it, would be able to trace how far those who remain Roman Catholics have advanced or gone backwards, so as to ascertain the full extent of the improvement in this respect made by the Reformation.

I should be very glad if any of your correspondents could give me information respecting different editions of this work, and also respecting the German work in which I should find the best explanation of the contractions used in printing as well as writing at that period, some of which I have been unable to make out.

Δ.

Unitarian Ministers.

To the Editor.

SIR,

I HAVE read with attention the communication of your correspondent D. Z., inserted in the Repository for September, entitled, "Hints to Unitarians:" the observations contained in it were, I doubt not, dictated by a sincere wish to offer useful advice to young ministers, and ought, therefore, to be received by them with thankfulness, but they are far from being just in their application to the habits and conduct of Unitarian ministers in general.

Entertaining these sentiments, I shall now offer to the consideration of your readers, a few remarks which prove to my own mind, and may, perhaps, to that of others, that the strictures of D. Z. are very unjust to a class of men distinguished for eminent virtues, of which it is not the least that they patiently endure

many privations and much obloquy, in support of doctrines which are very unpopular, and for advocating which they receive little emolument.

The observations of your correspondent contain a serious charge against Unitarian ministers, representing them as wasting their valuable time in the indolent pursuit of "clerical leisure," and not cultivating "the practical habits of men of business, which," it is affirmed, in "nine cases out of ten, rise up and condemn" them. In order duly to appreciate the justice or injustice of this charge, let any one consider in what the usual business of an Unitarian minister consists, and he will find that, exclusive of other duties, it is not merely in public teaching from the pulpit one day in the week, *but also in private teaching in a school every other day but that one.* To perform the office of a public teacher once in seven days, in a proper manner, requires much reading and more meditation: the composition of sermons, if regularly and well made, is itself a Herculean labour. Persons, unaccustomed to mental exertion of this kind, ignorantly suppose that it is an easy task, to the ready execution of which nothing more is necessary than pen, ink, and paper; but a good sermon is not made without a laborious exercise of all the powers of the mind: if it be argumentative, much previous research and study will be necessary for the collection of evidence and the lucid developement of it; if imaginative, the research may be less, but the difficulty of composition will, perhaps, be greater—the tracery-work of fancy requires repeated touches of the most delicate kind, and the web of figurative or elegant diction is not formed without a minute attention to the different texture of words and colours of language, as well as patient application in the selection and arrangement of them. Every mind, it is true, may not be competent to the production of a sermon of first-rate excellence, and the difference in the degree of merit in the discourses of different preachers may be very considerable; but the labour of the inferior writer is probably as great as that of the master-composer, the one finding it as difficult to express a few common ideas in ordinary language, as the other to make an eloquent and powerful address. To both, therefore, much leisure is requisite for the work, preparatory to their delivering a composition of any kind from the pulpit; especially when it is considered that Unitarian congregations are not satisfied with that extemporaneous declamation

which is acceptable to many other sects. The minds of Unitarian ministers are, therefore, more severely tasked than those of most other preachers. But the only hours they have for the composition of sermons (and it is usual with them to *compose*, not, as D. Z. unjustly insinuates, to *compile*) are those in which they are released from the drudgery of their schools, some of which must be devoted to bodily exercise and relaxation of mind, as well as to an occasional intercourse with their families and society. The time, then, which they can call their own, or devote to the proper business of their profession, is contracted indeed: in this brief space it is as impossible to crowd all the duties of that profession as for any one, but the metaphysician, to enclose the poems of Homer in a nut-shell. The "clerical leisure"—the "quiet days and unbroken nights" of Unitarian ministers, exist only in the imagination of D. Z.; his arguments all proceed on the supposition that they are "an order of men *set apart* to minister to the mental and moral wants of the people," with no interfering pursuit, forced upon them by circumstances, to distract their attention and paralyse their exertions. Unhappily, they are *not set apart* to the business of their profession, but are compelled, in many instances, in order to maintain themselves and families, to resort to other business; yet it seems they are expected to do all the work of the ministerial profession, at the same time that they have to obtain, by incessant exertions of a very exhausting nature, the common necessities of life.

It is, however, objected, apparently in anticipation of the statement of this important fact, by D. Z., "Neither ought we to yield too readily to the plea of incessant labour for the supply of bodily wants and personal comforts." But why ought not this plea to be admitted? *Bodily wants*, if not personal comforts, must be supplied; the daily task of providing for these will necessarily interfere with ministerial duties. The present low salaries of ministers will not furnish them and their families with common food, clothing, and habitation; and were they not to increase them by scholastic or literary employment, many of them would be reduced to *actual want*. It may be philosophical, but it is certainly not benevolent nor conclusive reasoning, to argue, in reference to ministers thus employed, "Unless a man be fully impressed

with a sense of the duties he has to discharge, unless he has taken pains to establish the habit of performing them, added comforts and pecuniary advantages will do nothing for him." A man may have a deep sense of the duties he has to discharge, and take all the pains possible to perform them, yet be placed in such a situation that he cannot with his utmost efforts perform them; and such is the unhappy situation of many Unitarian ministers, compelled to have recourse to other employments, besides that of their profession, to obtain common sustenance. D. Z. has said much in praise of the practical habits of men of business, placed by him in disparaging contrast with the sedentary habits of ministers; but were the merchant or the tradesman prevented from attending to the business of the shop, the counting-house, or the mart, by the necessity of procuring a livelihood elsewhere, the concerns that now so strongly engage his attention would be neglected—the shop would be closed, the counting-house abandoned, and the thronged Exchange be converted into an unpeopled solitude. Gladly would Unitarian ministers devote all their time and talents to the business of their ministry, both in and out of the pulpit, if the societies whom they serve would exempt them from the necessity of having recourse to other occupations. To the unjust charge, urged against the members of the clerical profession, in the service of Unitarian churches, "Ye are idle, ye are idle," it may be replied, with a strict adherence to truth, The Unitarian minister is not only a labourer in the vineyard of the Lord, but, also, in the thorny field of a more exacting master, the world: hence he not unfrequently lives a drudge and dies a martyr to his profession. Under these circumstances, however depressing, he strives, amidst incessant and exhausting labours, to be content. But the virtue that does not murmur may feel justly indignant at censures which imply a total obduracy to the evils it patiently sustains, and an oppressive exaction of labours greater than human nature is able to perform. The persons who utter these censures, and make this exaction, may, perhaps, be taught to feel sympathy for the situation, and exercise justice towards the virtues, of ministers, by being reminded that they are human beings and subject to human necessities.

By.

OBITUARY.

ABRAHAM SOLOMON, Esq., M. D.

Nov. 6, at *Marseilles*, whither he had gone for his health, on his way to Italy, ABRAHAM SOLOMON, Esq., M. D., of Liverpool. He studied medicine in the University of Edinburgh, where he graduated in the year 1810. As his name imports, he was of Jewish extraction; but, whilst a student, the question of the truth of Christianity attracted his serious attention, and the result of his inquiries into its evidences was his becoming a Christian. He considered Christianity and Unitarianism to be identical, and henceforward associated and worshiped with the Unitarians. He settled, soon after he left college, at Birmingham, where he was widely known in his practice as a benefactor to the poor. A pulmonary complaint, which has at length proved fatal, made it necessary for him, some years ago, to try the benefit of a winter in the mild climate of the south of France. He returned, as his friends fondly hoped, to enjoy an useful and happy life; but the seeds of disease were too deeply sown in his frame to be eradicated. Family affairs now called him to Liverpool, where he resided for some time. Latterly, he removed to Axminster, in Devonshire, for the sake of a more genial air. His complaint growing upon him, he was advised and prevailed on once more to visit the south of Europe, and with this journey terminated his valuable life. He was an amiable, benevolent, honourable and conscientious man. His moral and Christian principles were severely tried during his short life; but those that knew him best will be the first to declare that his strongest wish and steadiest effort was to act up to the faith of the pure gospel, which he had embraced from genuine conviction. We know of no composition of his, but his thesis for his degree, entitled, "Disputatio—Pathologica Inauguralis de quibusdam Cerebri Tumoribus."

MR. THOMAS BLACKMORE.

Nov. 14, in his 71st year, suddenly, MR. THOMAS BLACKMORE, of *Tenterden, Kent*. With the exception of periodical attacks of the gout, which appeared to be hereditary, he had enjoyed a con-

siderable share of health. On the morning of his decease he took up the Christian Reformer, and was reading, when he suddenly fell back in his chair and instantly expired. The shock to his surviving family and friends is much more easily conceived of than expressed. The instruction it conveys to all reflecting minds cannot be mistaken. In common with the great family of mankind, he partook in those trials and afflictions which a Being of unerring wisdom and equal benignity hath ordained for the exercise of the best virtues of the heart and life. In these circumstances his train of thought and reflection took that direction which could alone give unfailing support to his mind. His religious sentiments were those of the society with whom he was connected. They were Unitarian. Upon completing his 70th year he composed a prayer, which expresses his state of mind and leading train of thought and reflection, and effectually points out our only sources of consolation in passing through the ever fluctuating and often very trying circumstances of this mortal life.

BARON DE STAEL.

Nov. 17, at *Copel*, at the age of 36, AUGUSTUS BARON DE STAEL, son of the celebrated Madame de Stael. He was the author of some tracts on political subjects, and edited a collected edition of his mother's works. He was a warm and active philanthropist, and took a prominent part in the formation and the support of institutions devoted to the improvement of the condition of the poorer classes of the people. The *Caisse d'Epargnes*, or Savings' Bank at Paris, owed in part its establishment to him. He was also a warm supporter of the *Société de prévoyance mutuelle des ouvriers Protestants*, a kind of Benefit Society for Protestant workmen. He was a member also of the *Société de la Morale Chrétienne*, and had, in the last spring, succeeded the Duc de la Rochefoucauld as its president. Besides these, he was an active supporter of the French Bible, Religious Tract, and Evangelical Missionary Societies. But the subject which had of late engaged most of his attention was the Slave Trade, which he had

been zealously labouring to discourage and restrain by an exposure of its horrors and its iniquity.

REV. WILLIAM BROADBENT.

Dec. 1, at *Latchford*, near *Warrington*, aged 72, the Rev. WILLIAM BROADBENT, who was pastor of the Unitarian congregation of *Warrington* upwards of thirty years. He was the eldest son of William and Elizabeth Broadbent, and was born on the 28th of August, 1755. In August 1777, he entered as Student in Divinity at the Dissenting Academy at *Daventry*, then under the direction of the Rev. Thomas Robins; and, in June 1782, finished his course of academical studies. In August, in the same year, he was chosen Classical Tutor in that institution, to succeed Mr. Taylor, who had resigned. In January 1784, he resigned this appointment and accepted that of Tutor in Mathematics, Natural Philosophy, and Logic. In November 1789, he removed to *Northampton* with the Academy, which was then placed under the care of the Rev. John Horsey, as successor to Mr. Belsham, who, from the purest principles of integrity, had resigned the office of Principal and Theological Tutor, on account of the change which had taken place in his theological sentiments.

Mr. Broadbent resigned his situation on accepting an invitation to settle at *Warrington*, where he became the pastor of the congregation. He held this office until the spring of 1822, when he was compelled, by indisposition and growing infirmities, to resign. Mr. Broadbent was always a close student; his favourite line of reading was in biblical criticism, and he was intimately acquainted with the best authors, ancient and modern, who have devoted themselves to scriptural inquiries. To this circumstance may be attributed his eminent usefulness as a preacher. When he settled at *Warrington* he was a moderate Arian. By his continued researches into the Scriptures, he became dissatisfied with the theological sentiments he had held, and in a few years became a decided Unitarian; and in time succeeded in bringing over the congregation, with the exception of three or four individuals, to his own opinions.

The prevailing sentiment in his mind, and a favourite theme of his pulpit services and conversations, was the infinite mercy and goodness of God. He ever delighted in expressing his full and entire confidence in the moral government

of the Divine Being. This confidence was his support in the many afflictive trials to which he was subjected. The strength of his religious principles was put to a severe test by the loss of his only child, the Rev. T. B. Broadbent, (see *Mon. Repos.* XII. p. 690,) a young man of great promise and amiable character. This loss he felt most acutely; but the pure and correct religious principles he had imbibed supported him on this trying occasion. His constitution, however, received a shock which it never recovered. From that period, indisposition began to make inroads upon his health, and bodily infirmities continued to increase until they finally put a period to his life. His mind remained unimpaired to the moment of his dissolution; and a few days before he died, he expressed himself in the warmest language of thankfulness to his Almighty Father for having, through a long life, conferred upon him so many blessings, and particularly for preserving his mental powers to his last days. As he had lived, so he died; calm, placid, peaceful, and composed.

In the latter period of his ministerial career, he formed a class of young persons in the congregation, to whom he delivered, during two years, a series of lectures in a plain and popular style, in which he gave a clear and lucid view of the Scriptures. Mr. Broadbent was a warm and intimate friend of the Rev. Thomas Belsham. Their friendship commenced when he was only eighteen, and continued unbroken until the hand of death, has for a time, snapt asunder that bond which united them in a congeniality of sentiment, of dispositions, of habits, and of virtues.

Mr. Broadbent was interred on the following Thursday, in the Unitarian chapel at *Warrington*; and on Sunday, the 9th inst., the Rev. Edward Robinson Dimock delivered a very able funeral discourse, to a crowded audience, from *Hebrews xi. 4.*

JOSEPH PLANTA, Esq.

Dec. 3, at the advanced age of 84, JOSEPH PLANTA, Esq., F.R.S., &c., Principal Librarian of the British Museum. Mr. Planta was born on Feb. 21, 1744, and was educated under the personal supervision of his father, who was a native of Switzerland, and held the office of Assistant Librarian at the Museum. In the early part of his life he passed some years abroad. He returned to England in 1772, and in the following year, on

the death of his father, was appointed his successor at the Museum. In 1774, he was elected a Fellow of the Royal Society; shortly afterwards he conducted its foreign correspondence; and in 1776, was appointed its Secretary. On the death of Dr. Morton, in 1799, he was raised to the office of Principal Librarian of the Museum, an office of which he discharged the duties with great approbation to the time of his decease. Mr. Planta was intimately acquainted with all the principal modern languages. He was the author of a History of Switzerland, in 2 vols. 4to.; an Essay on the Runic or Scandinavian Language; and a Catalogue of the Cotton Manuscripts in the Museum.

MR. MEADOWS MARTINEAU.

Dec. 18, at *Brighton*, at Dr. Morell's School, in his 15th year, MEADOWS MARTINEAU, son of Mr. John Martineau, jun., of the City Road.

May the many hearts which the loss of this most amiable and engaging boy has filled with mourning be enabled to give up their mortal hopes for him with perfect resignation to the Divine will, grateful for recollections which no lapse of time can diminish or impair; recollections of a character, a countenance and a voice, which could scarcely be observed, even by a stranger, without emotion, and which, in the circle of his own friends and connexions, were irresistibly engaging and attractive.

Beloved by all who knew him, he is gone to his early grave; but the blessing pronounced upon the "pure in heart," is gone with him, and the blessing of those that mourn must be the portion of all who have truly felt the influence of his gentle and heavenly spirit.

REV. JAMES SCOTT.

Dec. 19, at *Cradley, Worcestershire*, aged 59, the Rev. JAMES SCOTT, during thirty-eight years minister of a society of Protestant Dissenters in that place. On the preceding Lord's-day he preached twice in his own simple, unaffected, serious manner. Towards the close of his sermon in the afternoon, his voice faltered, he became inaudible, and it was soon evident that he had been seized with apoplexy. He was carried to his house, where he lay in an apparently unconscious state till his death; so that he may be said to have been called at once from the scene of duties in which he delighted to that of his great reward.

How he lived and what spirit he breathed may best be learnt from the awful void which his removal has occasioned, and from the tears and the regrets in which his memory is embalmed.

"His mind was a thanksgiving to the Power

That made him; it was blessedness and love."

J. H. B.

We hope that some friend will favour us with a Memoir of this estimable man, for insertion in a future number.

HELEN MARIA WILLIAMS.

Lately, at *Paris*, where she had resided for about thirty-five years, Mrs. HELEN MARIA WILLIAMS, well known by her works on the French Revolution, and other publications. We shall give some further account of this lady in our next number.

THOMAS ADDIS EMMET.

Lately, at *New York*, (U. S.,) THOMAS ADDIS EMMET, Esq., a distinguished member of a high-minded but unfortunate family, who became fatally involved in the political troubles of Ireland, at the close of the last and the beginning of the present century. Thomas Addis was the eldest son of Dr. Emmet, who for some time held the appointment of State Physician to the Lord Lieutenant. Having, in 1797, enrolled himself with the United Irishmen, whose original object was the laudable one of promoting the cause of rational liberty in their country, he was arrested and imprisoned under a charge of high treason. The government, however, dropped proceedings against him on his pledging himself to become an exile from Ireland for life. On his expatriation he went to America and settled at New York, where he pursued the profession of the law, and in a short time raised himself, by his fine talents, to the first eminence at the American Bar. He held, for a considerable time, the office of Attorney-General for New York. He was the warm promoter of the charitable institutions of this city, and was the founder and chief supporter of the Society of St. Patrick's established there.

It was of Robert Emmet, the unfortunate brother of Thomas, who perished on a scaffold for the part he acted in the Irish insurrection of 1803, that Moore, his friend and fellow-student at Trinity College, Dublin, wrote the following

beautiful lines, which he has introduced into his Irish Melodies :

“ Oh ! breathe not his name, let it sleep in the shade,

Where cold and unhonour'd his relics are laid !

Sad, silent, and dark, be the tears that we shed,

As the night-dew that falls on the grass o'er his head !

But the night-dew that falls, though in silence it weeps,

Shall brighten with verdure the grave where he sleeps !

And the tear that we shed, though in secret it rolls,

Shall long keep his memory green in our souls.”

The affecting tale of the Broken Heart, in Geoffrey Crayon's Sketch Book, is founded on the attachment to Robert Emmet of Sarah Curran, daughter of Mr. Curran, the Irish Master of the Rolls. In the last volume of the former series of the Monthly Repository (Vol. XXI. p. 742) are some excellent verses on Robert Emmet.

INTELLIGENCE.

Test and Corporation Acts.

At a Special General Meeting of the Body of Protestant Dissenting Ministers of the Three Denominations, held at Dr. Williams's Library, November 13, 1827, the Rev. Dr. John Rippon in the Chair, it was unanimously resolved,

“ That this Body esteem it to be a Christian duty to renew the declaration of the injustice, impolicy, and profane tendency of the Corporation and Test Acts; their *injustice* in excluding Protestant Dissenters from civil and political advantages, accessible to other classes of His Majesty's subjects, not more loyal or more zealous and active in the support of the Constitution of the country than themselves; their *impolicy* in creating division amongst Britons, and depriving the King and country of the services of a large part of the people of these realms; and their *profane tendency*, inasmuch as they prostitute a solemn and holy ordinance of our religion to worldly and uncharitable purposes.

“ That we do again petition both Houses of Parliament in the approaching Session for the repeal of so much of the aforesaid Acts as relates to the Sacramental Test.”

The Meeting then adjourned to Tuesday the 11th December, to consider and agree to an address to Protestant Dissenters, and to the religious public in general, on the subject of the Corporation and Test Acts.

The following Address was then unanimously approved of, and ordered to be transmitted to the United Committee on those Acts to be printed and circulated.

Address of the General Body of Protestant Dissenting Ministers, residing in and about the Cities of London and Westminster, to Protestant Dissenting Ministers throughout the United Kingdom, and to the Religious Public in general,—agreed upon unanimously at a Special Meeting held by Summons at the Library of the late Rev. Dr. Daniel Williams, in Red-Cross Street,—on Tuesday, December 11, 1827,—the Rev. Dr. John Rippon, in the Chair.

CHRISTIAN BRETHREN,

WITH a warm feeling of Christian friendship, and under a weighty sense of moral duty, we take the liberty to address you at the present moment upon a subject that lies near our hearts; namely, the application to Parliament upon the CORPORATION and TEST ACTS. It gave us unfeigned pleasure to observe the zealous but temperate spirit with which this application was made by Protestant Dissenters generally, in the last session of Parliament. As a Body, we have unanimously resolved to renew our petition in the session that is approaching; and being most anxious that our brethren throughout the kingdom should unite heartily with us on this occasion, we cannot forbear submitting to your serious attention some considerations relating to this highly important matter, which have forcibly impressed our own minds, and will, we doubt not, influence yours. Far be it from us to seem to dictate to our brethren. We rejoice in the persuasion that they are well-informed upon this

subject, and fully prepared to discharge their duty, as in the presence of Almighty God. They will not, however, we feel assured, deem a friendly address from us upon a topic of common interest, unseasonable or obtrusive; especially since it cannot have escaped the notice of any that have bent their minds to this great question, that the peculiarly *religious* and *Christian* view of it has not received all the consideration which it merits, from some of the Protestant Dissenters.

We entertain a deep and unalterable sense of the injustice, impolicy and uncharitableness of the Test Laws;—which deprive a very large portion of the people of this kingdom of the common rights of subjects; treat a conscientious religious profession as a civil offence; disable His Majesty from availing himself of the services of many who might effectually promote the best interests of his kingdom; divide a people, born to be united, into two parties—the one a favoured, the other a degraded party; and thus plant a *root of bitterness* where all the considerations both of civil expediency and of religious duty call for mutual respect, esteem and kindness.

We do not overlook the operation of the Annual Indemnity Acts in arresting the penal consequences of the Test Laws; but were these Acts a more certain protection of Nonconformists than we are instructed that they are, we could not rest satisfied with receiving a pardon where we are conscious of no crime, and with being connived at, instead of standing justified to the eyes of our countrymen, in the exercise of our civil and political rights and privileges.

With our views, which we are happy to believe that we hold in common with all Protestant Dissenters, we could not submit, without remonstrance, to any *Religious Test of fitness for civil office*; because every such test has a tendency to secularize the religion of our Holy Redeemer, whose *kingdom is not of this world*, and is, besides, an assumption of infallibility on the part of such as impose it, and of a right to dictate to the consciences of those on whom it is imposed.

But it is not upon this branch of the subject that we are most anxious to address you; and, indeed, it is unnecessary to dwell upon the civil and political view of our case, which has been so amply and satisfactorily explained, in the "Statement" published by the "United Committee,"* and in the "Petition" of our

Deputies to the House of Commons,*—documents which have been very widely circulated, and which, in our judgment, must carry conviction to the mind of every dispassionate reader, that the present application of the Protestant Dissenters to the Legislature is founded on the solid basis of fact and argument, and is pre eminently entitled to the grave consideration of Parliament.

Our principal design, Christian Brethren, is to call your attention to the scandal thrown upon our holy religion by the Sacramental Test. The ordinance of the Lord's Supper is the most solemn institution that was ever established, and its ends are the most momentous that were ever contemplated, even in the scheme of the Divine dispensations. Our Saviour, in commending the Supper to his disciples, said, *Do this in remembrance of me*; and the faithful Apostle who received it in command from the Head of the Church to guard and vindicate and enforce the ordinance, has explained, that *as often as we eat this bread and drink this cup, we do shew forth the Lord's death till he come*. It is manifest, therefore, that the celebration of this sacred rite with any other than serious and purely spiritual views, must be a gross perversion of it, a dishonour to the religion of which it constitutes so vital a part, and a high indignity to its great Institutor, "the Lord of all." Yet, by the Corporation Act, no person can hold office in any Corporate Town or Borough, and, by the Test Act, no person can hold any place of trust or emolument under the Crown, or exercise any function of Magistracy, without qualifying himself by receiving the Sacrament of the Lord's Supper according to the rites of the Church of England, under very heavy mulcts and ruinous penalties. No account is taken by these Acts of the faith or the character of the communicants. The Sacrament is to be received in all cases, without distinction; and hence, of necessity, many are driven by the Law to the Lord's Table, of whom it is no

and Test Acts, published for the United Committee appointed to conduct their Application for Relief." Third edition. 8vo. Sold, price 6d., by Hunter, Holdsworth, and Wightman and Cramp, London.

* This "Petition" is expected to appear in an early number of "The Test-Act Reporter," a monthly publication by the "United Committee," announced as forthcoming on the 1st of January, 1828.

* "Statement of the Case of the Protestant Dissenters under the Corporation

breach of charity to say, that they have none of the qualifications required by the Christian Scriptures of the partakers of the solemn symbols of the New Covenant,—and some, who are notorious evil-livers,—and others, who are unbelievers, and even profane scoffers!

Scarcely daring to allow our feelings to dictate words, with regard to this prostitution of the holy ordinance,—we choose to quote the language of a member and minister and bishop of the Church of England, in a "Letter to a Member of Parliament:"—"If you will but seriously and impartially consider this thing, I am sure you will conclude, (as I have done for many years,) that the prostitution of the most solemn and sacred Supper of our Lord, to secure places of profit or honour to those who, though ever so notoriously wicked, will (by complying with the said Act) entitle themselves to be called Churchmen, is a high affront to God, and a foul blot upon any Christian Church that encourages such a corruption; of which Church I profess myself an unworthy member, but one that mourns for all our imperfections, and would rejoice to see all Christian Churches firmly established and flourish upon the doctrine and practices of the apostles and prophets, Jesus Christ himself (and no other) being the chief corner-stone."*

In accordance with these sentiments, the Protestant Dissenters have always reasoned, "that Religion is wounded in the house of her friends when the Lord's Supper is administered and received for any other purposes than those of genuine piety; that if this ordinance be a Test for any world, it is a Test for another, and not for this; that the introduction of the temptation of secular hopes and fears to the performance of this act, vitiates its acceptableness, decides not the religion of the communicant, repels the conscientious, invites the unprincipled, and corrupts the weak,—and that, in every view, it is a prostitution and profanation of holy things."—*This is not to eat the Lord's Supper.*†—And we cannot but remind you, that the Chief of the Apostles, to whom we have referred, pronounces a fearful sentence against him that, *not discerning the Lord's*

body, in this Supper, *eateth and drinketh unworthily*;—"the sense of which phrase," (says the learned and pious Dr. Doddridge,* whose praise is in all our churches,) "must extend to every manner of receiving contrary to the nature and design of the ordinance; and consequently to the case of doing it merely in a *secular* view; which" (he adds) "I heartily pray that all concerned in it may seriously consider."

The abuse and profanation of the Lord's Supper by making it a mere civil or political test, would, in our conscientious judgment, be the same, in whatever manner it was administered. Were the ordinance legally permitted to be received, with this view, in our own churches and with our own forms, we should equally remonstrate against the Sacramental Test; saying, in effect, with a much-esteemed predecessor in the Christian ministry and in the service of Protestant nonconformity,—"No! blessed Redeemer! we will never prostitute the memorials of thy death and sufferings, to obtain secular advantages. We will stand in awe of thy word which saith, 'As often as ye do this, *do it in remembrance of me.*'—No! we will never go to Calvary to seek temporal emoluments. Never will we visit Gethsemane with our feet, while our hearts are set on our idols! We will never make thy tomb the path to earthly preferment!"†

We are neither required nor disposed to deliver any opinion upon the practice, once common amongst some Protestant Dissenters, of occasional conformity to the Church of England, in her Communion Service, as a testimony of brotherly charity. In this thing, "let every man be fully persuaded in his own mind." Our remarks apply to the Sacrament only as a civil test; with regard to which we must be allowed to observe, that it cannot be submitted to by a Protestant Dissenter with the sincerity and good faith which ought to accompany every act of life, and especially every public act, and more especially every public act of religion: for it is evidently designed

* Fam. Expos. on 1 Cor. xi. 29. 8vo. ed. IV. 307.

† See a Sermon published in the year 1790, by the late Rev. Samuel Pearce, of Birmingham, entitled, "The oppressive, unjust, and profane Nature and Tendency of the Corporation and Test Acts." 8vo. p. 31. This valuable discourse is reprinted by "The United Committee," and may be had, price 6d., of all the booksellers.

* "A True Churchman's Reasons for Repealing the Corporation and Test Acts," by Dr. Hoadly, who, when bishop of Salisbury, gave the MS. of the tract to Dr. Avery, with leave to publish it, which the Doctor did in the year 1732.

† 1 Cor. xi. 20.

as a token and proof that he who complies is a *bonâ fide* member of the Church of England, and well-affected to all its doctrine and discipline. This was the precise ground taken by those that opposed the repeal of the Bill to prevent Occasional Conformity, in the year 1719.—"The bare receiving of the Holy Eucharist" (said one noble speaker on that occasion*) "could never be intended simply as a qualification for an office; but is an open declaration, an indubitable proof, of being and remaining a sincere member of the Church. Whoever presumes to receive it with any other view profanes it; and may be said to seek his promotion in this world, by eating and drinking his own damnation in the next."

Whilst, therefore, we feel the injustice of the proscription under which we lie, as Protestant Dissenters, by the Test Laws, we feel more deeply the dishonour which they put upon the religion of our Lord and Saviour; and thus feeling, we say, (as was said with a noble and Christian fervour, when this question was last brought before the Legislature,†) "If injustice must be practised, let it not be in the name of God and Christ! Let not God and Christ be summoned to be instrumental thereto!"

As Protestant Dissenters we have learned, and as Protestant Dissenting Ministers we teach, that a practice which is not warranted by the Holy Scriptures, and much more one which is in opposition to them, can derive no religious authority or sanction whatsoever from antiquity or custom; but we cannot refrain from observing with regard to the practice in question, that it is of recent origin and peculiar to England, a land of Protestants,—and further, that we know of no similar abuse of a Christian rite in any one of the churches of Christendom. To our own nation belongs the unhappy distinction of desecrating the solemn ordinance of the Lord's Supper by applying it to secular and political uses; and this humbling consideration should surely arouse both our patriotic and our Christian zeal to roll away the reproach from our beloved country.

* The then Lord Lansdown. See Lords' Debates.

† See "The Dissenters' Plea, or Appeal to the Justice, the Honour, and the Religion of the Kingdom, against the Test Laws. Published at the Request of the Committee of Protestant Dissenters of the Midland District. By George Walker." 8vo. p. 35.

The operation of the Test Laws upon the Protestant Dissenting Interest has been, as far as our observation and knowledge extend, not a little unfavourable. If the Dissenter comply with them, his conformity is a scandal and a stumbling-block to his brethren, towards whom his Christian relation is changed, to the disadvantage of both parties; and either his own conscience is wounded, or he falls into a habit of indifference, which prepares the way for other worldly compliances, and, in the end, he and his family cease to be effective supporters of our cause:—if he refuse compliance, either he takes place or office with a violation of the law, and is at the mercy of the common informer, and may be long harassed, and, at last, heavily fined, unless he can take shelter under the Annual Indemnity Acts, which are, as was before stated, a doubtful protection, and may or may not be passed, at the option of the Legislature,—or, he is debarred from offices, emoluments and honours to which he may be entitled by his services and talents and the good opinion of his fellow-citizens, and is thus punished for his conscientiousness; his family suffering with him for that which is their truest honour, and the public being defrauded of the contribution of good service, which a gifted and patriotic member of the community would bring to the commonwealth.

But although we feel and reason in this manner, as Protestant Dissenters, we are eager to acknowledge that there is a still higher interest than that of Dissent, the interest of Religion, pure and undefiled; with a reverential view to which we declare, most sincerely and solemnly, that were the Test Laws as serviceable, as we believe them to be injurious, to our cause, we should deprecate them with equal earnestness as an offence against our common Christianity.

We rejoice to find that many of our Scottish brethren participate with us in these sentiments; and we are prompted by this encouraging circumstance to express the hope that the Church of Scotland itself will at length be awakened to a sense of the importance of this question, and will come forward to pray the Legislature to abolish laws which are as oppressive to the conscientious members of that communion, residing in England, as to the Protestant Dissenters. The act of conformity required of them on taking place or entering into office, in this country, is unquestionably at variance with the purity of the Presbyterian faith and

discipline. This view of the English Test Laws in relation to the Church of Scotland is not taken merely by strangers at a distance; it was again and again set before the General Assembly, with great weight of argument and fervour of eloquence, in the discussion upon the subject which took place in that venerable body in the year 1790. "Those of our church," (said an eminent minister of the Scottish Church, on that occasion, the Rev. Sir Harry Moncrieff Wellwood, lately deceased, in the maturity of his days and his Christian reputation,)* "who take the Test *sincerely* in England, become pledged to the communion of another church, and cannot therefore be friendly to ours: those who take it *insincerely*, and without principle, become hardened against all religion, and return to Scotland prepared to disregard the institutions of our faith."

The pious members of the Church of England appear to us to be no less interested in the discontinuance of a practice, which dishonours religion in general, and makes it the jest of the scoffer, and is the peculiar burthen and opprobrium of their own communion. Many of them, we know, have long mourned in secret over this great and crying evil. On the conscientious clergy it presses with a weight that is often painful and sometimes intolerable. The pious minister of the church is placed in this distressing predicament:—the canons and rubrick of his church require him to warn from the Lord's Table, all immoral persons, and even all persons unprepared for worthy communicating; but the Test Laws make the Sacrament a sort of civil right and privilege, and some eminent legal authorities have laid down the opinion, that were any person applying for the sacramental qualification to be refused by the minister, although on the ground of wicked character or of notorious infidelity, an action at law would lie against the minister so refusing:† he might, in

consequence, be harassed and even ruined for the faithful discharge of his duty as a servant of the King of kings and Lord of lords. This is no new point in the argument. So long ago as the year 1704, the Lower House of Convocation agreed in representing the legal obligation upon the clergy to administer the sacrament, by whomsoever demanded, as a civil qualification, to be one of their great grievances.

We make these statements to shew that not the Protestant Dissenters only, but all serious Christians likewise of the United Kingdom, are concerned in the abolition of the Sacramental Test, by which the Christian sanctuary is polluted; and to excite, if possible, a general co-operation amongst Christians, zealous for the honour and purity of their religion, in the effort to vindicate the sanctity of the solemn ordinance of the Lord's Supper, and, in fact, to recover that "worthy name whereby we are called," from the indignity under which it has so long lain by the prostitution to secular uses of the sacred memorial of the Death of the Saviour of the World.

If, Christian Brethren, you agree with us in our principles and sympathize with us in our feelings, you will not fail to use all your influence in promoting applications to the Legislature, in the ensuing Session of Parliament, for the repeal of so much of the Corporation and Test Acts as relates to the Sacramental Test. Permit us to remind you that it is only by an unanimous and zealous appeal to the justice and wisdom and Christian feeling of Parliament, that we can convince the members of the Legislature that we are sincere in our representations of this grievance, or make an adequate and serviceable impression upon the public mind. At the same time, we implore, with all Christian meekness and brotherly affection, that you will be temperate as well as firm in both your measures and your language; that you will keep our great question pure from the admixture of any other, and especially political, considerations; and that whilst, as Englishmen, you set forth your wrongs and claim your rights, you will also, as Englishmen, testify your attachment to the civil and political constitution of your country; and that, in the still higher character of Christians, you will manifest unbounded good-will to your fellow-christians of all denominations:—for, as our venerable fathers in the Protestant Dissenting Ministry, in and about this metropolis, declared in a Body, in their address to their Royal

* See "Debates in the General Assembly of the Church of Scotland, on taking into Consideration an Overture from Jedburgh, respecting the Test Act, May 27, 1790." 8vo. (London,) pp. 34, 35.

† See the Appendix, No. II., to Towgood's "Dissent from the Church of England," containing the "Case respecting a Clergyman's refusing to administer the Sacrament to an open and notorious evil-liver, with the several opinions of Mr. Serjeant Hill, Mr. Madocks, and Mr. Hargrave."

Patron, George the First, in the year 1717,—“Our principles are, as we hope, the most friendly to mankind; amounting to no more than those of a general toleration to all peaceable subjects, universal love and charity for all Christians, and to act always, in matters of religion, as God shall give us light in his will about them.”

We commend you, Christian Brethren, to the keeping and heavenly blessing of Him, who, by your Christian calling, hath set you for the defence of the Gospel.

Signed on behalf of the Body,

JOHN RIPPON, D. D., *Chairman.*

Proceedings of the Deputies.

THE General Quarterly Meeting of the Deputies was held, on Tuesday, the 14th of December.

The minutes of the proceedings of the Committee, and of the United Committee for promoting a Repeal of the Test and Corporation Acts, having been read and approved, the Committee presented their annual report, referring particularly to the proceedings of the past year, (with which the public are acquainted,) and expressing the zealous hopes of the Committee for the success of their exertions in the great cause once again to be contended for. The report was approved and ordered to be printed.

Mr. Wilks moved the cordial thanks of the body to the United Committee for their persevering exertions towards the attainment of the great object of their appointment, expressing, at the same time, his opinion as having been unfavourable to the suspension of proceedings last session of parliament. The motion was carried unanimously.

A motion was then submitted for rescinding the resolution of a former meeting, to take ten shares in the London University; after some delay the motion was seconded; but the previous question, being moved by Dr. Brown and supported by Mr. Wilks and Mr. R. Taylor, was carried by a very great majority.

Mr. Montgomery inquired for the Treasurer's account, which, it was explained, would more regularly be presented after the year had closed and the Auditors had reported.

An inquiry being made, at whose expense the proceedings as to the Test and Corporation Acts were conducted, the Chairman explained, that hitherto the Deputies had defrayed the whole, but that an appeal would be made to all Dissenting congregations, and particularly

those in the country, to come forward and contribute to what was the common cause and interest of all, the expense of which might easily be defrayed by even a small contribution, if widely adopted. The suggestion certainly deserves immediate consideration. The same meeting at which the subject is discussed in a congregation, might easily furnish something towards the means of supporting a cause, the personal labour and exertion of which must of course fall almost entirely on the central body.

Prosecution for Disturbance of a Congregation.

A CASE lately occurred of indictment at Quarter Sessions held at Reading, on which occasion the prosecution failed under circumstances that excited some interest among Dissenters. The indictment having, it would appear, alleged that the place was duly certified, *registered*, and *enrolled*, evidence of those facts was offered in the shape of the Bishop's certificate. Without contesting whether it was necessary to prove the enrolment at all, the prosecutor's counsel appear, by the newspapers, to have contended that the Bishop's certificate was sufficient evidence of the fact, which being overruled, the prosecution failed.

It is not stated whether the place had been certified under the last Toleration Act or the old one. Under the old act, a place might be certified to either the Quarter Sessions for *record*, or to the Bishop for *registration*. Under the new act, it may be certified in like manner to either, but each authority is ordered to return to the other all places certified, that the lists may be complete at both the Bishop's and the Sessions. But on perusal of the last act it will be seen, that all which is incumbent on the party is to *certify*, and that the remainder is a ministerial duty lying between the Bishop and the Quarter Sessions. Whether, if (as seems to have been usual in the forms of these indictments) the *registration* and *record* be averred, it may not be necessary to *prove* those facts, is perhaps doubtful (though even then, if the averment be not of a matter necessary to the offence, it would *not* seem to be necessary to prove it); but it appears clear, that if the indictment is properly drawn, and that only is alleged which is necessary to constitute the offence, no difficulty can occur, as some have apprehended, from the Bishop or Quarter Sessions omitting to do what it is impossible for the par-

ties interested to have any controul over.

We are inclined to think that the last act is the most convenient for proof, and that it is worth while to certify anew under it even places of worship registered before.

Indictment of Robert Taylor.

WE expressed our hope in our last Number that this would be the last of these absurd and miserable prosecutions. We are now glad to record as a confirmation of our hope, that the proceeding has terminated abruptly. The prosecutors seem either to have shrunk from their responsibility and from the public voice, or to have received an intimation of a sort which they could not disregard; and the defendant, after coming up several days for judgment, was dismissed, for the present at least, without any motion for judgment, or the imposition of any conditions.

Opening of the Unitarian Chapel at Walsall.

A NEW CHAPEL, sacred to the worship of the only true God, erected at Walsall, Staffordshire, by the Old Meeting Society, was opened on Friday, Nov. 9, 1827. The Rev. A. Paterson, of Stourbridge, conducted the devotional part of the service in the morning. The Rev. J. Scott, of Cradley, preached an excellent sermon from Psalm xxvi. 8. Fourteen ministers were present, who, with several friends from the neighbourhood, dined at Mr. H. Cox's, a member of the congregation.

The Rev. J. R. Wreford, of Birmingham, introduced the service in the afternoon. The Rev. J. Kentish, of the same place, preached an impressive sermon to a respectable audience, from Eccles. v. 1.

On the following Lord's day the Rev. W. Bowen, of Coventry, delivered two appropriate discourses—in the morning from Gen. xxviii. 17; and in the afternoon, from Heb. i. 1, 2, when the house was crowded to excess.

The Chapel is very plain and neat; it is in an eligible situation, no other place of worship being near, and will accommodate three hundred persons.

Removals of Ministers.

The Rev. C. P. VALENTINE, of Diss, has accepted an invitation to become minister of the Unitarian Congregation at Lewes in Sussex.

Dr. HENRY DAVIES has resigned the office of Pastor of the Unitarian Congregation at Taunton.

Proceedings of Learned Societies.

ROYAL SOCIETY.

SIR H. DAVY having resigned the office of President to this learned body, there was for some time a considerable stir, and no small measure of anxiety, among the Fellows as to the choice of a successor. Some fears were entertained that political principles and attachments, rather than scientific qualifications, might preponderate in the election. The matter has, however, been set at rest, for the present at least, by the elevation to the Chair of a gentleman whose attainments and character eminently fit him for that honourable situation. The annual election of officers took place at the Society's Rooms on the 30th of November, with the following result.

President, DAVIES GILBERT, Esq.

Treasurer, Capt. KATER.

Secretaries, { Dr. ROGET,
Capt. SABINE.

Council,

DAVIES GILBERT, Esq., *President*

Capt. F. BEAUFORT, R. N.

J. G. CHILDREN, Esq.

Sir H. DAVY, Bart.

J. F. W. HERSCHEL, Esq.

Sir E. HUME, Bart., V. P.

Capt. H. KATER, V. P., *Treasurer*

J. POND, Esq., A. R.

W. PROUT, M. D.

W. H. WOLLASTON, M. D., V. P.

THOMAS YOUNG, M. D.

FRANCIS BAILY, Esq.

Rev. W. BUCKLAND, D. D.

Lord COLCHESTER

J. W. CROKER, Esq.

W. H. FELTON, M. D.

Rev. E. GOODENOUGH, D. D.

J. GUILLEMARD, Esq.

J. A. PARIS, M. D.

P. M. ROGET, M. D. } *Secretaries.*
Capt. SABINE

SOCIETY OF ANTIQUARIES.

This Society has commenced its sittings for the season. Its proceedings thus far have afforded little matter of general interest.

ROYAL SOCIETY OF LITERATURE.

At a late meeting of this Society, Mr. Landseer read a paper on the Pyramids of Egypt, in which he maintained the opinion that they were erected by Cheops, his brother Cephrenes, and a princess who was the daughter of one of these

princes, whose memories were abhorred, as having shut the temples, and probably overturned the religious system of the country.

ROYAL ACADEMY.

On Monday the 10th of December, was held the Fifty-ninth Anniversary of this Institution. The President and other officers were re-elected for the ensuing year. The prizes were then adjudged for the best productions in various branches of art, and Sir Thomas Lawrence addressed the Students in a long and appropriate speech.

BRITISH MUSEUM.

The death of Mr. Planta caused a vacancy in the office of Principal Librarian to this institution. The public attention was naturally directed to Henry Ellis, Esq., as the person most eminently qualified to succeed to that office, from his intimate knowledge of the business of the Library, acquired by a long residence in the house, and a zealous discharge of the duties of his situation. We are glad to learn that he has received the appointment of Principal Librarian.

FOREIGN.

AMERICA.

Unitarianism at Philadelphia.

(Extract of a letter from Philadelphia.)

“October 18th.

“THE Unitarian Church here will probably be taken down next summer, and a new one built upon an enlarged scale. Some members of the Society have bought ground for the purpose, and Mr. Strickland, our architect, is drawing a plan for a new building. But what is more extraordinary as regards Unitarian doctrine, is a *Revolution*, it may be called, amongst the Friends or Quakers. A large majority of that numerous body in this city have become Unitarian. The question relating to the division of the Meeting-houses betwixt the orthodox and heterodox, it is said, is to be taken up at the Yearly Meeting in April next, but in the meanwhile the heterodox party has within a few days erected a large temporary frame building, in which the men met last Sunday, although it was an extremely wet day, in number upwards of two thousand—the females met in a neighbouring Meeting-house. These Seceders are called *Hicksites*, after a leader (Elias Hicks) of New York, but the point of doctrine which is the cause of this division, is the ‘ultimus’ of Unitarianism.”

RUSSIA.

Ukase against the Jews.

[The following translation of a late Russian Ukase is copied from the “*World*” Newspaper.]

Ukase issued by Imperial mandate for regulating the existing laws concerning the residence of Jews, for a limited time, in any of the cities of Russia.

I.—THOSE Jews who have the liberty to trade and to carry on handicrafts in the provinces exclusively appointed for their settlement, by the enactments of the year 1804,* are not permitted to traffic in the interior government of Russia, that is to say, they are not to offer for sale any articles, either in shops or at their lodgings; still less are they to hawk about any wares or utensils, whether belonging to themselves or others. Neither may they open workshops, still less employ foremen, apprentices, or labourers, whether Christians or otherwise, in any department whatsoever.

II.—They may remain for commercial purposes, such as bill business, contracts, or supplies, provided they have an express permission from government to that effect.

III.—Professed artizans may settle, in order to perfect themselves in connexion with some Guild, or for the purpose of communicating instruction in any particular branch of the art in which they may possess distinguished ability.

IV.—Every Jew, desirous of learning a craft, or of imparting the knowledge of his peculiar art, must present himself before the city corporation, and give an account of himself, what kind of artizan he is, or what he wishes to learn. When the corporation, together with the officer of the Guild, have examined the certificates of the individual, let it then be ascertained who in his particular line might be called on to judge of his ability; also, whether the art he professes is known in the town, and whether the knowledge of it will be of indispensable advantage to the community at large. And in every such case the opinion of the corporation must be decisive. The said Jews shall be allowed to remain in the town for a specified time, whilst the matter is brought to a termination, agreeably to the tenor of this law.

V.—Jews thus obtaining the privilege of commencing business, may not settle any where without having, besides their certificate, a regular government passport.

VI.—Even the police-master himself

* Lithuania, &c., &c.

may not suffer a Jew, under the above circumstances, to remain in the town more than six weeks; but his further stay must depend on the corporation, who are not to allow it without weighty reasons for so doing. A license for a longer period than six months, cannot be given without still higher authority.

VII.—Jews having no government passport, or who, having such a passport, have, nevertheless, no license to enter any town in the interior, shall be sent back by the police to the places of their abode, after the expiration of the time specified in the 28th section.

VIII.—If, after an order to that effect, they either refuse to go, or return again, they shall be regarded as vagrants; and by virtue of the Ukases of 15th November, 1797, 25th February, 1823, and 8th June, 1826, they, together with those who allow them to remain, or who harbour them in their houses, shall be amenable to the law as vagrants, or abettors of vagrants.

IX.—Jews condemned to banishment must not be detained for debtor or creditor accounts, but satisfaction must be sought in the usual way, agreeably to the commercial relations subsisting between the different countries to whom the parties belong.

X.—The execution of an order of banishment is only to be delayed by the police officer,

1. When the Jew is in one of the town hospitals; or,

2. When he shews a proper certificate from a medical man, stating that he could not be sent away without injury to his health.

XI.—Rabbins, or other religious functionaries, are to be sent away by the police officer, immediately on the discovery that they are such.

XII.—Jews are not allowed to change their passports. And the expiration of their allotted time for remaining anywhere, shall furnish an imperative ground for dismissing them.

XIII.—Foreign Jews who enjoy the privilege of other foreigners, in those governments only that are appointed for the residence of Jews, are required to be subject in every other respect to the laws and regulations imposed on subject Jews; that is to say, if they have proper passports they may be suffered to enter any of the provinces of Russia for the like space of time and for similar purposes, but in all other cases they must be sent over the frontiers.

Attested by the Grand Master of Police of St. Peterburgh.

[This severe edict has excited a strong sensation among the Jews in this country, who have held some public meetings on the subject, but we fear with no great advantage to the cause of their persecuted brethren.]

LITERARY NOTICES.

The Bishop of Down and Connor is preparing for publication, Biographical Notices of the Apostles, Evangelists, and other Saints, with reflections adapted to the minor festivals of the Church.

The Rev. R. D. Hampden will shortly publish a volume of Practical Sermons.

The Rev. H. C. O'Donnoghue, of St. John's, Cambridge, has announced an Essay on Marriage.

The United Committee appointed to conduct the Application to Parliament for the Repeal of the Sacramental Test, will commence, on the First of January, a periodical work, to be entitled *The Test-Act Reporter*, which will comprise matters of intelligence as to the proceedings of this Committee, and other means for obtaining the Repeal of the Corporation and Test Acts, as well as some papers and pamphlets bearing reference to the same subject.

The Rev. I. Worsley, of Plymouth, is engaged in writing a work on the Origin of the Primitive American Tribes, with an inquiry into their manners, customs and religious observances, shewing their striking resemblance to those of the Israelites.

The Rev. Thomas Russell is employed in editing an uniform edition of the Works of the English and Scottish Reformers: to include the works of Tyn-dall, Frith, Barnes, Cranmer, Latimer, Hooper, Ridley, Bradford, &c.

Dr. Olinthus Gregory has announced as in the press, *Memoirs of the Life, Writings, and Character, Literary, Professional, and Religious*, of the late John Mason Good, M.D., F.R.S., &c. &c., with numerous illustrative selections from his unpublished papers.

Mr. Montgomery is about to publish a poem on the Omnipresence of the Deity; designed to illustrate the presence of God over the Works of Creation, and in Human Life.

Mr. Soames has nearly finished the printing of the fourth and concluding volume of his *History of the Reformation of the Church of England*.

Bishop Heber had left in MS. a Narrative of a Journey through the Upper Provinces of India, from Calcutta to

Bombay, which is on the eve of publication.

An Original Treatise on Self-Knowledge, by the late Stephen Drew, Esq., Barrister of Jamaica, has been announced as to be shortly published.

A new weekly periodical has just been commenced under the title of *The London Medical Gazette*, being a weekly journal of Medicine and the Collateral Sciences. The object of the work is stated to be to lay before the public the earliest and most correct information on all subjects connected with medicine. It is to consist of original papers in the form of Lectures or Essays, Critical Analyses of Medical Works, Reports of interesting cases, and all such medical intelligence as is calculated to excite interest. We understand that the work is undertaken by men of real science and high standing in their profession; and from what we have seen of the Numbers already published, we are able to say that it bids fair to supersede, for the public advantage, certain illiberal and quack publications that profess similar objects.

Mr. Upcott, of the London Institution, is in possession of a series of Original Letters written by Dr. Philip Doddridge, which he intends to publish the ensuing season; being desirous to enlarge and perfect this collection as far as possible, he solicits from those who may hold documents of the same kind, of sufficient interest for publication, the loan of the originals, or copies of them.

The Collected Works of the late Dr. Parr will speedily be published in six volumes 8vo., under the editorial care of his friend Dr. John Johnstone.

The Rev. George Payne, A. M., Resident and Theological Tutor of the Independent Academy, Blackburn, is printing *Elements of Mental and Moral Science*, 1 Vol. 8vo. This work will state the opinions of our most distinguished philosophers in reference to the various subjects on which it treats, and will aim to exhibit the connexion which exists between sound philosophy and revealed truth.

We are glad to find that the family of the late Mr. Horsey, of Northampton, are printing from his Manuscripts, *Twelve Instructive and Familiar Lectures to Young Persons, on the Intellectual and Moral Powers of Man; the Existence, Character, and Government of God; the Evidences of Christianity, &c.*; with a concluding Address on Nonconformity, delivered at Northampton.

Mr. Aspin is preparing for publication *Urania's Mirror, Second Part, containing Representations of the Planets, with Descriptions, and an Apparatus, forming a Substitute for an Orrery: the whole fitted up in an ornamental box.*

Shortly will be published, in 2 Vols. 12mo., *The Antidote; or, Memoirs of a Modern Freethinker: including Letters and Conversations on Scepticism and the Evidences of Christianity.*

NEW PUBLICATIONS.

The Times and the Seasons, or the Prophetic Writings Harmonized; a Series of Treatises illustrative of the Holy Scriptures. 12mo. 12s.

Hugg's Introduction to the Writings of the New Testament, translated from the German, with Notes. By the Rev. Dr. Waite. 2 Vols. 8vo. 32s. boards.

The Veracity of the Gospels and Acts, argued from the undesigned Coincidences to be found in them, when compared, first, with one another, and secondly, with Josephus. 8vo. 5s. 6d.

Recensio Synoptica Annotationis Sacrae. By the Rev. S. T. Bloomfield, M. A. Second and concluding Part. 5 Vols. 4l. 4s.

Religio Militis, or Christianity for the Camp. 18mo. 5s.

Christian Sympathy, a Collection of Letters addressed to Mourners. 18mo. 3s.

Prayers for the Use of Families; to

which is prefixed, an Address on Family Devotion. A new edition, 2s. boards.

Sermons.

Sermons designed to correct some of the principal Doctrinal Errors of the present Times, and to promote Christian Unity and Church Membership. By the Rev. J. H. Cassan, M. A. 8vo. 12s.

Sermons on some of the leading Principles of Christianity. By the Rev. P. N. Shuttleworth, D. D. 8vo. 12s.

Single Sermons.

The Oppressive, Unjust, and Profane Nature and Tendency of the Corporation and Test Acts exposed, in a Sermon preached before the Congregation of Protestant Dissenters meeting in Cannon Street, Birmingham, Feb. 21, 1790. By the late Samuel Pearce. 8vo. 6d. Republished by the United Committee on the Corporation and Test Acts.

A Funeral Sermon, occasioned by the Death of Miss Elizabeth C——. By the Rev. John Styles, D. D. 1s. 6d.

The Ignorance of the Apostle Paul of the Doctrine of the Mysterious Union of Two Natures in Christ, deduced from his Writings: being Remarks on a Sermon on "Christian Preaching," by the Rev. J. Davies, Curate of St. Pancrass, Chichester; with a Notice of the Publications of the Rev. J. Gilchrist and Mr. Elton. By John Fullagar, Minister of the Unitarian Chapel, Chichester.

The Conduct of Hezekiah, King of Judah, in restoring the Worship of Jehovah, pressed on the Consideration of private Christians: a Discourse, delivered at Chichester, August 26, 1827. By J. Fullagar. 1s.

Obstacles to the Diffusion of Unitarianism, and the Prospect of their Removal: a Sermon, preached before the Supporters of the British and Foreign Unitarian Association, at their Annual Meeting, June 7, 1827. By John Kenrick, M. A. 8vo. 1s.

PUBLIC AFFAIRS.

UNDER this head, we propose to give a monthly summary of political occurrences, with such reflections as may be supposed to occupy the mind of a Christian spectator of the great world. We subscribe to the creed of no party; nor do we adhere to the entire policy of either Ministry or Opposition. Our principle is love of country; our object, to serve the great cause of Liberty. Happily, parties are nearly broken down in England. The old race of Tories is on the eve of extinction: there is scarcely a principle for which the Whigs have to contend. Modern Tories are Whigs in all but the name. The public conduct of the few professed Whigs has sometimes ill agreed with their political title; there have been occasions when they have disavowed sympathy with the people, and boasted of moving in a sphere far above the contagion of popular feeling. Neither of these classes of politicians enjoys any large degree of public confidence. Prejudices the people may still have; but upon the whole their maxim is, "Measures, not Men." By means of the Press, a chain of communication is established between the people and Parliament, and public opinion exercises an unexampled influence upon the Legislature. This legitimate influence of the people counterbalances the influence, whether legitimate or illegitimate, of the crown. According to the theory of the constitution, the state of the representation in the House of Commons is exceedingly corrupt; but, although we profess to be advocates for reform, we are constrained to allow that the power of the Press checks and controuls this corruption, and overrules in some degree the speeches and votes of our boldest senators, even of those who are most forward to proclaim their independence of the public. Whilst the liberty of the

Press continues, any daring act of tyranny is impossible; and it would seem to be almost a necessary consequence of this liberty, that freedom should become more secure by being better understood by a larger number of persons, and also that it should grow and expand under the same genial influence of day-light which cherishes every sentiment and invigorates every institution that belongs to the commonwealth.

One word characterizes both our domestic and our foreign relations,—Uncertainty. The mixed administration that has been formed since Lord Liverpool's political, and Mr. Canning's natural, decease, has not yet acquired consistency. It is understood that the premier, Lord Goderich, has tendered his resignation, and holds the keys of office only till his successor is appointed. Of the other ministers, the Marquis of Lansdowne fills the first place in public esteem; but we fear that his pledges to certain great measures will be a bar to his political advancement, and that he will be yoked with colleagues who will frustrate some at least of his well-known patriotic designs. Before our next number appears, the Parliament will have met. The session is looked to with anxiety, not without distrust. In what way parties will be cast, is a problem that perhaps even ministers cannot yet solve. Rumour has described a very strange Opposition. The part which it assigns to Lord Grey is utterly incredible. He may be disappointed and displeased; but we will not believe that he can put himself at the head of a party who for a time equal to the average of human life, have not only heaped upon him and his political friends all the abuse that interested hatred can supply, but likewise thwarted and ridiculed every attempt to introduce economy and retrenchment

into the public expenditure, and to enlarge and strengthen the boundaries of constitutional freedom.

The great questions of internal policy that will agitate the next session, are Catholic Emancipation and the repeal of the Corporation and Test Acts. These can no longer be put off. The voice of millions forces them upon the serious consideration of Parliament. The result may depend upon the shape that the ministry will finally assume.

One question peculiarly interesting to our readers will be again stirred, and we hope beneficially to the class of persons whom it concerns; we refer to the Unitarian Marriage Bill. This was left in a state of suspension at the breaking up of the last session; it will be revived in the Lords at an early period of the next session, and, we understand, in a form much more likely to be satisfactory to the Unitarians than that into which it was moulded in the Committee of the Upper House.

Europe is deeply intent upon the relations of the great powers with Turkey. The bold and successful attack on the fleet of the Barbarians, at Navarino, seems to have stunned the Divan at Constantinople. Mahometanism has never sustained such a shock since the Crescent first lifted its banners against the Cross. Jurists may debate the question, how far the proceeding of the allied squadrons was conformable to the law of nations; a law which all acknowledge in terms, and violate in fact, whenever the violation appears expedient: but we believe that the feeling, if not the judgment, of Christendom sanctions and even applauds the measure. According to the latest intelligence (we write Dec. 27), the Sultan stands hesitating on the brink of war: should he resolve upon hostilities, he risks the loss of every thing. Deprecating war, however favourable it may seem to the cause of liberty, we cannot

but hope that the Porte will listen to pacific counsels. We know when and where hostilities begin, but not when and where they will end. There is too much discontent, and there are too many causes of quarrel, in the European States, to allow us to expect that war with Turkey will not by degrees embroil the other powers. A triumph over the Barbarians would scatter fears and jealousies amongst the successful combatants, and Europe might once more be converted into one wide field of slaughter.

The mighty empire of Russia is increasing its overgrown greatness by victories in Persia. France has been lately agitated by a new election of Deputies, in which the people have shewn unexpected strength. This government is about to recall its troops from Spain, as the English government is likewise its troops from Portugal. These two nations are in a degraded state; suffering voluntarily under the wretched dominion of an ignorant and corrupt priesthood. Thousands of their most enlightened and virtuous sons are exiled on account of their patriotism, and are telling every free people in the world the sad story of their countries' wrongs and distractions. The actual condition of the new republics in South America is little known; we have scanty information even concerning the proceedings of the great numbers of Europeans that are exploring the mineral treasures of this long-envied Continent. The United States are rising yearly in national importance. A contest is in preparation for the Presidency, between the present President Mr. Adams and General Jackson. Our wishes are with the former: his good sense, moderation and disinterestedness entitle him to the customary reward of a second term in the Presidency. A President General would be an ominous character. The Americans ought not to reckon upon more than one Washington.

CORRESPONDENCE.

A NEW department has been commenced in the present number, under the head of *Occasional Correspondence*. It is intended for communications of the shorter kind, containing Inquiries, Answers to Inquiries, &c., which could not be so conveniently inserted in the first department; and its place has been so arranged as to admit such papers later in the month than could be done in that first portion of the number.

A part of the present number has also been assigned to the subject of *Politics*, which it is intended to continue monthly.

The respectable Correspondent who has communicated a paper on Cuvier's Biographical Memoir of Dr. Priestley, recently inserted in the Edinburgh New Philosophical Journal, is informed that that "Historical Eulogy" was inserted entire in the first Volume of the former Series of the Monthly Repository, (1806,) pp. 216—219, 328—334. The Conductors of the present Series would not think themselves justified in renewing this subject after an interval of more than twenty years.